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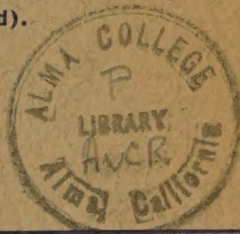
*For Clergy
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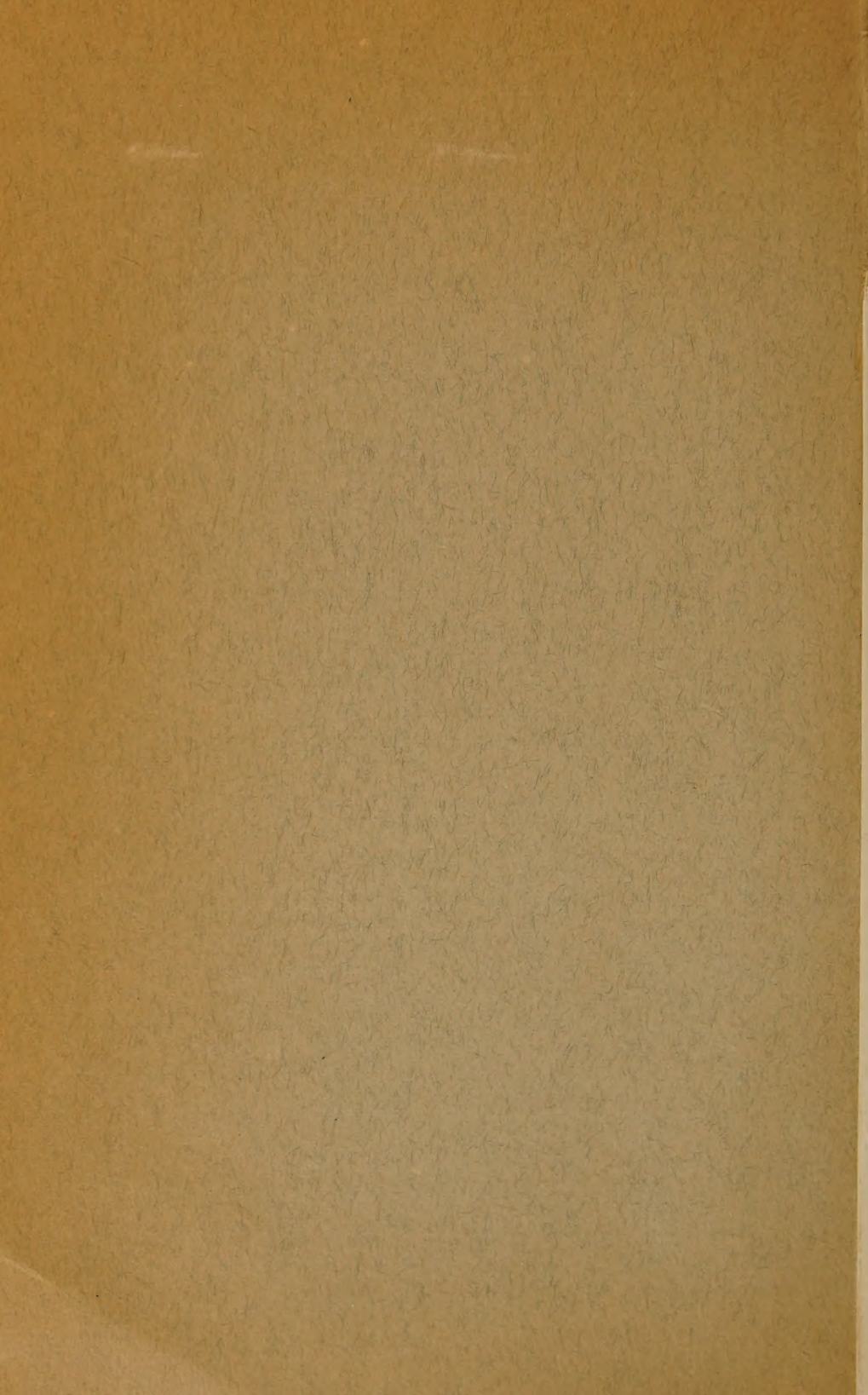
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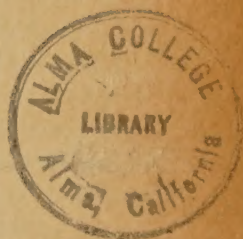
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JANUARY, 1942

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THE AUSTRALASIAN Catholic Record

FOR CLERGY
AND RELIGIOUS.



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Programme of the National Catholic Rural Movement

II.—CO-OPERATION.

The advocacy of Co-operation is an integral part of the policy of the N.C.R.M. It is impossible in the compass of an article of this length to examine all the aspects of this policy. There is no limit to the number of forms of Co-operation which the Rural Movement advocates. Co-operation in the realm of production, in the realm of marketing, in the matter of insurance, consumers' co-operation, co-operative credit through the channel of Credit Unions which one day may federate into a national co-operative bank—these are the avenues which are opened up by the policy of the N.C.R.M., and which provide a fertile field of action for the efforts of Rural Groups for years to come.

The advantages of Co-operation are self-evident. Properly conducted, a co-operative enterprise can give to the participants, each of whom individually may enjoy very little capital, all the economic power of a capitalist enterprise. Divided and in competition with each other ten individuals each will enjoy the strength of one. United in a properly conducted co-operative enterprise one man enjoys the strength of ten.

Financially speaking, one of the great objectives of Rural Co-operation is the elimination of the incubus of the middleman which weighs so heavily on the shoulders of the rural community and has come even to threaten it with extinction.

The ideal of Co-operation has received high praise from the American Bishops in the "Manifesto on Rural Life," a most comprehensive description of the objectives of the official Catholic Rural Life Conference which is attached to the N.C.W.C. It is not too much to say that the Bishops who comprise the consultative body of the Rural Life Conference expect Co-operation to be the agency through which we will achieve the transformation of society envisaged in the Social Encyclicals. Added confirmation of this view is to be found in the letter sent to the Bishop of Antigonish by the present Pontiff when he was Cardinal Secretary of State.

The crux of the whole problem of Co-operation is spiritual. There are many material difficulties in the way of the successful working of

Co-operative enterprise, but all of these may be overcome by men of average ability. The Australian country-side is strewn with the wreck of bankrupt co-operatives—co-operatives which have never been co-operatives but simply joint-stock companies in disguise, co-operatives which have disguised the machinations of dishonest men, until an almost invincible suspicion has grown in the minds of farmers against the very name.

Fundamentally, however, aside from actual dishonesty there has been one cause for the failure of Co-operation in Australia. Secularist enthusiasts for its ideas speak of the lack of the “co-operative spirit.” The Christian knows that this is no more than a secularised name for that virtue which is as old as the Sermon on the Mount, the great and all-pervading charity which was preached by Christ as the only Christian way of life.

Nothing has been so degraded by modern men as the name “charity.” At its best it has come to mean only alms-giving, which is no more than one small part of it. It is a strange and revolutionary concept for the farmer to realise that the virtue of charity applies to his relations, business and social; that by sharing the secret of some new method which he has discovered with his fellow-farmer, he is displaying this spirit; that by keeping it to himself, he is displaying the opposite. How many have realised the duties which charity imposes in helping others in the district to obtain a start on the land, even when the farmer who lends the helping hand succeeded by his own unaided efforts?

On the success of the Movement in giving this particular spiritual formation to the rural community depends the success of its policy of Co-operation. We are staking all upon this spiritual transformation, for the revolution which is our aim cannot be accomplished without it. There is a material argument for Co-operation. It is the material argument on which is based the tremendous Co-operative Wholesale Society in England, with its millions of members and its millions of pounds which are returned annually in rebates. But it is the limitation of the material argument which has limited the achievements of the C.W.S. far below the results which were anticipated by its pioneers. For they envisaged not only financial benefits but social place and stability, and these objectives clearly have remained untouched by Co-operation which is based on materialist premises.

It is proved sufficiently by the experience of other countries that Co-operation will never produce a complete social transformation, unless

Co-operation itself is simply the outward manifestation of an intense charity permeating the spirit of a society. The scientific terminology in which the literature of Co-operation abounds has no substitute in words like "the co-operative spirit" for the phrase which is found in the most sacred books of Christianity: "See how they love one another."

"See how they love one another." The spirit of the early Christians summed up in those words had its visible expression in the completeness of the material co-operation which they exhibited towards each other in their every-day dealings. The concept that the virtue of "charity" has any practical relevance to the ordinary everyday relations between men is long dead in the secular world. It is useless to repine over this. Suffice it to say that the great objective of the N.C.R.M., the only thing which gives a meaning to the temporal elements of its policy, the only means by which the temporal aspects of the policy can be realised and rescued from mere Utopianism, is the "actualisation" of Christian charity in everyday life.

There are literally thousands of ways in which the practice of Christian charity can transform every aspect of rural life. The idea of Christian charity must be appreciated if the very existence of the Rural Movement is to be justified. Already the criticism has been levelled by one or two individuals among the "successful farmers" that the Movement aims at "molly-coddling" inefficient farmers. "I came here humping my bluey, I made good by my own efforts. Why should I help a lot of failures I had to battle against harder difficulties than they did." There is no material answer to this argument. But there is an answer in the obligation imposed by Christian charity.

III.—RURAL EDUCATION.

Educational reform is strongly urged by the Rural Movement. It is face to face with one of the most powerful and effective causes of the Flight from the Land, and yet one which it is almost entirely within the competence of the Catholic community to remedy for itself.

The problem can be stated easily. Every year hundreds of boys and girls from rural homes, whose future is or should be on the land, are being given a training within our colleges and convents which fits them perfectly for the life of the city and not at all for the life of the land.

The consequence of this education is logical and inevitable. It is impossible to expect children who have been given an education which fits them for one way of life to find their place within a way of life which is almost completely opposite.

Catholics, in the history of Australia, have fought a magnificent battle to preserve their educational institutions intact, and their fight has been crowned with outward victory. There is a danger, however, that where the frontal attack of the enemy has been thwarted, the "fifth-column tactics" may succeed. The system of secular education is planned completely for an industrial society. The boy passing at the Intermediate or Leaving standard is qualified for a future career as a public servant, a lawyer, a doctor, or for a career in any of the professions. A girl graduating at that standard may be a teacher, a typist or a secretary. There is no relation between the system and the necessities of the life of the land.

Economic necessity has forced the Catholic community to acquiesce in this secular system, but when we are faced with the possibility of the complete collapse of rural life, it would be criminal to acquiesce any longer.

No useful purpose could be served in being other than frank upon this matter. The reasons are varied, and everyone of them contributes to a justification of the fact—but nevertheless the fact is that the life on the land has been completely disregarded as an objective in the training which our schools give to their pupils. It is not a question of blaming any particular set of persons. Teachers can argue with justification that the parents wish their children to be educated for positions in the Public Service or as stenographers. That, no doubt, is true in many cases. Parents, on their side, may urge with equal justification that the educational system is already so over-balanced in favour of a city training that it requires a major effort on their part to transform it, and it is said that, isolated and without organisation as they are, this would be a completely impossible task for the individual parents. The need for an organisation in this fact alone is quite clear.

The veritable educational revolution at which we are aiming has already been envisaged by many pioneers in the field of education. The initiative has in some cases come from the Bishops themselves, and nothing but the highest praise can be given to the initiative which established the Agricultural Colleges at Woodlawn (N.S.W.), Abergowrie (Q'ld.), and Tardun (W.A.). These Agricultural Colleges are a monument to the Bishops who established them, and they have already carved themselves a niche in the rural and educational life of the Catholic community. There is a great field for an increase in the number of similar Agricultural Colleges. The hope is that the new interest which

has been enkindled in rural life will lead to the foundation of more of them, for the Catholic rural community will not be placed on a firm foundation unless its life is based on the practice of the best and most up-to-date technical methods in the realm of agriculture.

The further one enquires into the whole question of education, the clearer becomes the fact that the solution is not entirely in the establishment of more and more agricultural colleges, however necessary these Colleges may be. For many years to come, due to the habits of past generations, it will not be the normal thing for the farmer to send his son to an Agricultural College. The boy from the land who is given a Secondary education will normally go to the many Secondary and Boarding Schools which are in existence in capital and main provincial cities. Simply to establish Agricultural Colleges would cater only for a small minority among the sons of farmers. A deliberate effort must be made, a deliberate policy embarked upon, of changing the normal education which is given to the country boy in the ordinary Secondary and Boarding School.

There is no doubt that the problems which are involved are very difficult, but they are far from being insuperable. Among the objectives of the change should be the incorporation into the curriculum of the normal Catholic Secondary School of those agricultural subjects which are included in the Secondary School Syllabus in many States, and which enable the ordinary boy to qualify for his Intermediate and Leaving Certificates. The argument has often been brought forward that to give agricultural training in Secondary Schools would hinder the pupil from obtaining these Certificates. But the facts would seem to be otherwise. In the State of Victoria, for instance, there are two subjects—Agricultural Science and Animal Biology—which can be counted as subjects both at the Intermediate and at the Leaving standard, but which, to the best of my knowledge, are not taught in any Catholic Secondary School. The inclusion of these subjects in the normal curriculum, so that the boy from the country could take them and at the same time qualify for these Certificates, should be the first objective of any educational reform. Similar subjects there are, no doubt, in many other States, and the same policy would need to be adopted there.

In addition, especially in a Boarding School, there is a great deal of room for expansion in the development of hobbies among the boys which are a useful basis for training in particular branches of rural life.

The example has already been given at a school like Geelong Grammar. (No doubt there are beginnings of the same policy in a number of Catholic schools, but as the Geelong Grammar example is the one with which the writer is best acquainted it is dealt with here). Voluntary hobby work is established for the boys in a variety of courses. Some do a Mechanics Course which involves lectures on Tools, Machinery, and the use of those objects, sheet-metal work, soldering, and the use of the lathe. And, in addition, care is taken in each of these works to bring out the individuality of the boy and at the same time to stress the advantages to be gained by community effort. Another course is given in Plumbing. This course is run by the School Plumber. It involves, among other things, the ventilation of the Sewerage system, sheet-metal work and the use of fluxes, practical work in cutting metal to make cones, pipes, funnels, etc., a knowledge of taps, washers, ball-valves and hot-water systems. The school Painter acts as instructor in a class on Painting, which gives a good knowledge of the preparing and mixing of paint, the preparing of the surface of the objects to be painted. The leather-work section is given instruction in the use of tools involved in this type of work, instruction in the cutting of leather, the stitching, piercing of holes, and the management of the thread. Another section do a course in the growing of vegetables.

None of these hobby classes has assumed very large proportions. Nevertheless they do ensure that a large number of boys are receiving instruction in how to make themselves handy men and a training which would be very useful to them, particularly on the farm, but useful even if they are to be employed in the city in the near future. The boys of this particular school come from some of the wealthiest homes in the Western District, and it might have been considered that the type of rural instruction which would have been given them would hardly be the type which would be of very great use to the children of Catholic farmers who are generally in poorer circumstances. The remarkable thing is that the hobby courses which have been established are typical of the nature of the work which is common on the smaller farm, and in this respect our Catholic Secondary Schools could do much by following this example and, no doubt, improving upon it.

The introduction of new technical subjects to the normal curriculum and the inauguration of the hobby system as a basis of practical training no doubt involve some problems both in the organisation of the time of the school and in the training of teachers. As so many subjects are

already taught in Catholic Schools, there is no doubt that the introduction of new subjects raises problems of time which might seem difficult to face at the beginning. There is also the difficulty of providing equipment, and there may even be the initial objections of some parents. When the alternative, however, is the complete lack of any rural training it is clear that, whatever the difficulties, the effort must be made. The introduction of the hobby system into schools can be said to justify itself from many points of view other than the training of the boy, which is its first objective. If these are run efficiently they can play a great part in keeping the school itself in proper working order, and in increasing its own productive resources. At the best, however, it might be said that this instruction is only partial and that it would not fulfil the objective of a complete rural training for the country boy in a Secondary School. There is ground for this objection, but when it is remembered that a complete rural training cannot be given in anything short of an Agricultural College, and that the majority of boys in the next few years are not likely to go to Agricultural Colleges, it will be realised that any solution can only be a partial one. The important thing is that there is a psychological transformation. Instead of the boy being given an education which directs his mind purely and simply to the life of the city, the very fact that part of his training concerns the life from which he has come and that the teacher thinks it important that he should have this training, exalts the life on the land in his conscious or sub-conscious mind, it does much to break that disheartening sense of inevitability which is one of the chief reasons why the present education which is given to country boys and girls tends to drive them to the city.

Furthermore, these are only the immediate objectives to be sought in the transformation of education. With the passage of years the slant which is given to the whole of the educational system will, no doubt, be transformed. The study of the classics, the study of English literature, the study of history and geography can all be given a new angle, exalting the values of rural life. There is no doubt that almost every subject which forms part of the normal school curriculum to-day—even the purely mathematical subject—can play its part in reviving the psychological attractions of rural life. Everything depends on the purpose which lies behind the training which is given, and the purpose which is made obvious to the boys. And when even the purely religious instruction in our schools is given against the background of that rural civilisa-

tion which has been Catholicism's great contribution to the social history of the Christian world, then the rural revival in education will have reached fruition.

All this obviously is in the future. The important point is that the principle of the necessity of change should be accepted, that the first steps along the road to change should be taken immediately, and that the gradual evolution of a new rural education should be made the first objective in the training of country boys.

The greatest danger is that persons on whom the responsibility rests in this matter will not shoulder it themselves. The change is so great that parents might be inclined to wait for teachers and teachers for parents. A policy of hesitation, however, would be fraught with disaster, and it is the firm hope of the Movement that the lead which it is giving in this policy of rural education will be responded to both by the parents whom it includes in its rural groups, and the teachers who have shown such great sympathy for the objectives of the Movement already.

The transformation in education is not to be confined to the Secondary Schools. It is important that those boys and girls who do not advance beyond the primary stage in education should have the benefit of the new approach to their education. It is a mistake to think that the damage is done only in secondary schools, for it is the whole philosophical basis of the educational system which is false, and its effects are as visible at the primary stage as they are at the Secondary.

In the normal primary curriculum in Australia there is nothing which is aimed specifically at a preparation for rural life, and it is only now that the State, realising the deficiency in this system, is endeavouring to restore the proper ideas by the establishment of Young Farmers' Clubs.

These are not the ideal solution to the problem, for logically the only proper solution would be an educational system by which rural subjects would operate within the curriculum as an integral part of the programme, rather than as an addition to the normal programme. Whatever be the strength of the logical argument however, there is no doubt that in the institution of Young Farmers' Clubs we have a practical, although partial, remedy for the deficiency, and it is incumbent upon us to use them as widely as possible, both for their own value and as a wedge in the existing curriculum, leading to the hope of a future curriculum in which the Catholic idea of rural education will be more fully integrated.

IV.—REVIVAL OF RURAL HOME.

The nation-wide enquiry which was conducted by the rural Movement in the first year of its existence to ascertain the true position of rural life revealed—what many preceding rural enquiries had already revealed—that the housing conditions of farmers in Australia left much to be desired. Through a combination of bad ideas and bad economic conditions the rural home is not characterised by any degree of comfort, still less by any degree of attractiveness. It is very hard to generalise in this matter, of course, for there are many exceptions to the rule. Nevertheless it can be said with certainty that in many parts of the country there are rural homes which, if they existed in the city, would be known as “slums.”

It is admitted that this is not a problem which is confined to Australia. In the United States the problem of rural housing has received a tremendous amount of attention from the Department of Agriculture and the Department of the Interior, and nothing is more certain than that to-day the bad housing conditions of the majority of tenant farmers in the United States is one of the major causes of the instability of agriculture in that country.

It has already been mentioned that this factor in Australia is due to a combination of bad ideas and bad economic conditions. In many cases the latter were decisive. The financial returns from farming were so small that it was impossible to establish a home with the modern comforts and amenities to which the family is entitled. In default of positive figures it is impossible to say how far bad housing conditions are due to bad economic conditions. But it is certain that, throughout the whole of Australia there are hundreds, probably even thousands of farm-houses where the economic condition of the family would have justified the inclusion of modern amenities to lighten the toil of the land and to make the home attractive to women and children where these amenities are absent. It is no isolated phenomenon to see a farm house lacking every convenience, lacking even a very necessary coat of paint, whilst outside the house there is an expensive motor car. There is an intimate connection between these two things. The money which is spent on the motor car is justified by the necessity of securing some relief from the monotony and drudgery of the farm by periodic visits to the city. To many it does not seem to have occurred that if the money which was invested in the motor car had been invested in beautifying the home and making it fully attractive to the family, the periodic

visits to the city would not have been as necessary as they now are, for the pleasures which are obtainable in the city could have been obtained in the home itself. The motor car has become a necessary means of escape from housing conditions which do not satisfy the ordinary human needs of the farm family.

The objectives of the N.C.R.M. in this respect have best been summed up in the "Manifesto on Rural Life," published by the American Bishops, which emphasises that to change all this demands, primarily, a change of outlook. The task of the Movement is to convince the men and women on the land that the money which is spent on a motor car should not be spent until the home itself is endowed with the ordinary conveniences of the city home—running water, hot water, electricity, sanitary conveniences, refrigeration. The majority of country homes could possess these conveniences for less than £200, and although this is a considerable sum in the present critical financial situation, it is far less than has been spent on automobiles in the past, and presumably less than will be spent in the future.

Combined with the landscaping of the rural home, the keeping of an attractive garden, and the multitude of other things which can be done to make the home a more satisfying place, this programme will remove a great psychological bar to the permanence of the rural home.

V.—SPREAD OF BEST AGRICULTURAL METHODS.

Subsidiary to all the other policies of the Rural Movement, but in many cases the necessary effective measure by which they can be realised, is the spreading of knowledge of every technical improvement which is available in the realm of agriculture. There are few who will deny the necessity for a special policy of this nature, for the Catholic farmer, a strong traditionalist in many healthy respects, has with relatively few exceptions clung to traditional but out-dated methods of agriculture which have reduced the productive value of his farm.

Nowhere has the authority of the expert been more decried than in this field. In this suspicion there has been a certain healthiness and a certain wisdom—a healthiness in that the modern world has too complete a reverence for the expert mind, a wisdom in that the expert, immersed in his own subject, might be inclined to be dogmatic about improvements which the farm cannot afford. This suspicion, however, has had one unfortunate result in the deterioration of the friendly relations which should exist between Agricultural Departments, research workers and the general farmer.

This suspicion has been widespread in the past and is only now breaking down. In fact it is only in certain districts that relations are uniformly harmonious, and it must be admitted that there are many Catholic farmers who are the backbone of the opposition to the spread of the real practical knowledge which the departmental officers have at their disposal. For, indeed, the principle on which the relations between expert and farmers should be based is not difficult to arrive at. The role of the expert is to transmit the knowledge which he possesses. The role of the farmer is to assess that knowledge, apply it to the conditions of his own holding, and to adopt in practice that which the finances of his farm allows him to adopt. Certainly there should be an end to the unworthy rejection of the expert's knowledge simply because it comes from the expert.

The Movement's aim is, in fact, to utilise every atom of expert knowledge which is available, and by the organisation of general district meetings and field days which will be addressed by farmers who have made a success of some particular phase of agriculture, or by departmental officers, it will provide the channel for the transmission of this knowledge. This becomes especially necessary because of the Movement's policy of Independent Farming, where the variety of products to be catered for will require a wider range of skill on the part of the individual farmer.

THE MACHINERY OF THE RURAL MOVEMENT.

To help in the achievement of these objectives the Rural Movement is gradually developing the necessary machinery which will ensure that all its campaigns and individual efforts will be properly co-ordinated. Care has been taken and will continue to be taken in the future that the Movement will not become overloaded with machinery to the detriment of the freedom and the spontaneity of individual groups. Within these limits, however, the development of a proper organisation at the parochial, the regional, the diocesan and the national stages is a necessity.

The parochial unit of the N.C.R.M. is the Parish Section, and the kernel of this is the Rural Group. The Parish Section is the mass organisation of the parish, which aims at the incorporation of every Catholic in the parish into its ranks. The Rural Group is the nucleus of leaders, of these men—and women in their own Rural Groups—who are ready to be formed in the spirit of the Movement and to devote themselves to the achievement of its objectives, actively and with all the

self-sacrifice which an active individual and social apostolate requires.

The work of the Rural Group is the most fundamental activity of the whole Movement, and there can be no success whatever in the work which the Movement sets itself unless the Movement is itself composed of a multitude of actively working groups imbued with all the idealism of the Movement and determined that it shall not fail.

The extension of Rural Groups to every possible district is therefore a corollary, *and the most important present task of the Movement*. There is no way in which an individual, priest or layman, can assist the Movement more positively than in the formation and the proper conduct of a New Rural Group.

The formation which is given the members of a Rural Group is in three spheres—the spiritual, the intellectual, and the sphere of action. Of the spiritual much has been said already, of that fundamental formation in the way of charity which is at the same time the immediate and the ultimate objective of the Movement. The prayers which are said at the meetings, the recitation of a decade of the Rosary which is laid down in the Constitution, the regular Holy Communions, the retreats and the days of recollection which are fostered by the Movement—these are the normal methods which are adopted for ensuring the basic spiritual fire without which no Movement of Catholic Action can hope for success.

The Rural Group goes even further in its formation. There is no model for members comparable with the model of Jesus Christ, and while individually the members may have their own private and particular devotions, the great means of spiritual formation which is made possible for them as a model for their own lives is the life of Christ Himself.

The Gospel Enquiry is the characteristic of the spiritual section of the meetings of all proper Catholic Action groups and it has been conducted with great success among Rural Groups. For every meeting a particular part of the New Testament is selected. It is read beforehand by each member of the Group, and the arrangement of the programme of the Movement ensures that the life of Our Lord is taken in a proper sequence so that after a time the study of the whole of the Life is completed. At each meeting a number of questions are discussed with reference to the particular passage which has been read, and the questions are so framed that the knowledge which is acquired is not only of the facts of the life of Our Lord but of the intimate correlation

between the incidents of that Life and the particular incidents which are to be encountered in the life of the average farmer.

To take one instance, the Eleventh Meeting in this programme contains a Gospel Enquiry which deals with the Temptation in the Desert. The connection between the first of the temptations and the normal defects which arise often on the land through over-solicitude concerning material things is obvious. This particular meditation might seem a little inappropriate at the moment when the rewards of the land can hardly be said to be found in material things at all, but it is an important spiritual reflection for members of a Movement which seeks to do a good deal in the economic and financial sphere. It would be more than easy for our Movement simply to become a socio-economic organisation, and an appreciation of the significance of this particular incident in the Life of Our Lord would reveal the fallacy of such an objective to the leaders of the Movement.

The same can be said for the multitude of other incidents which make up that portion of the meeting entitled the Gospel Enquiry. Literally hundreds of examples of the practical charity of Christ are to be found in the New Testament, and the Movement finds its hopes of a spiritual revolution on the completely new outlook which will come from this realistic appreciation of the model given in the life of Our Lord.

Between the intellectual and the "active" formation of the Rural Group there is a close connection. The former leads to the latter. The intellectual formation is based not only on the study of abstract literature but on an objective enquiry into the actual facts of the life on the land in all its aspects. The main process of intellectual formation and of action is a complex of three processes aptly entitled, "See, Judge, Act."

The second part of the meeting is the Enquiry—the method of intellectual formation. For instance, one meeting is concerned with an enquiry into the type of education which is given to children on the land. The aim of the questions is to get group members to examine the conditions of their own districts, to examine the subjects which are taught in the local school, the preparation for city life which they really give. The "Judge" Section of the Enquiry evaluates these facts from the Catholic viewpoint, suggests the type of subject which should be included in the curriculum to make up the deficiency. Then the third part of the meeting, the "Action" section concerns itself with the organisation of a Young Farmers' Club as one practical method of supplying the deficiency.

The description contains no more than a summary of the work of the Rural Group. It serves to emphasise the main purpose of the Group—to serve in a district as a nucleus of action, analysing every aspect of rural life from the Catholic standpoint, endeavouring by constructive measures to remedy every deficiency and to build anew the institutions of a Christian rural civilisation. The keynote of every meeting is the unity of the spiritual, the intellectual and the “active” sections. The “intellectual” analysis of the objective deficiencies of rural life in the district leads to the specific action which is designed to meet them. The spiritual formation ensures that both thought and action are undertaken from the proper motives.

The regional organisation of the Movement is of the utmost importance. The Region contains all Parish Sections within the one vicinity who are sufficiently close to each other to allow all members within the region to meet quarterly or half-yearly. The importance of these meetings will be realised by those who have taken part in them, for they are the means by which we can overcome paralysing isolation of the group, the greatest obstacle in the way of the concerted action which the Movement demands. It is difficult to conceive of a Rural Group fulfilling all of its functions until it is part of a properly organised region. In the early days of the Movement the proper organisation of regions must necessarily await the formation of sufficient groups in the one vicinity, but it is a measure which it would be fatal to neglect. The organisation of the regions which exist within a Diocese into a proper Diocesan Federation ensures that the machinery of the Movement is in harmony with canonical requirements and that the supremacy of the Ordinary of the Diocese can be made immediately effective.

The national stage of organisation which the Movement achieves through its annual National Convention and the meetings of its National Executive ensures that the Movement has the powerful “drive” which only a national body can possess. It ensures also that it will be able to face up to the great public questions—debt, independent farming and the rest—which cannot be effectively dealt with either by groups or regions. The National Executive determines the policies and campaigns of the Movement.

There are two matters which are of such a nature as to fall into categories of their own. The first is the relation of the priest to the

Movement. The second is the relation of the Movement to other denominations.

The collaboration of the priest is vital to the success of the Rural Movement. This is a primary fact applicable to every Movement of Catholic Action, but in the case of the Rural Movement is the very *sine qua non* of its success. Not only is any proper spiritual formation inconceivable without the constant guidance of the priest, but the very existence of the group is dependent upon his support. Nowhere is the Faith so firmly established in Australia as it is in our rural districts, and there goes with strength of Faith that innately Catholic respect for the priest and that reliance on his judgment which is traditional to Australian Catholics. Accordingly the majority of country Catholics are unwilling to proceed with the organisation of the Movement which is peculiarly their own without the support of the priest. The Constitution of the N.C.R.M. has recognised this fact by prohibiting the formation of a Rural Group where the Parish Priest withholds his permission.

The relation of the Movement to other denominations has already been brought into question since doubt has been cast on the ability of a body composed simply of Catholics to deal effectively with the great public questions concerned with the life of the land. The fact is admitted since sufficient influence can be wielded only by the united action of all farmers. Such a policy is even more necessary when the danger of sectarian feeling is considered. The policy which has been adopted in order to avoid the latter danger, and at the same time to complete the national organisation of farmers, has been to encourage the development of similar Movements among the other denominations. Already there is evidence of a response among them.

CONCLUSION.

The rapid development of the Rural Movement in the relatively short time which has elapsed since its foundation bears witness to the widespread recognition of its necessity and in fact its inevitability, if the institutions of rural life were to be preserved. There is no Movement in which the leadership of the Bishops has been more evident and in which the response of the clergy and laity has been more encouraging.

Sections of the N.C.R.M. exist in every State of the Commonwealth, although as yet the Movement has developed mainly in the eastern States. The birthplace of the Movement is in the districts around Geelong (V.) and the regional organisation has proceeded furthest there. The Movement in Victoria has extended throughout the

Ballarat Diocese, with strong organisation in the Western District. Rural Groups are to be found along the Murray Valley from Mildura in the North West to Tallangatta in the North East. There is a fair sprinkling of them in Central Victoria and in Western Gippsland.

In New South Wales, the strong backing which has been given to the Movement by His Lordship, the Bishop of Lismore (Most Rev. J. Carroll) and by the Coadjutor Bishop (Most Rev. P. Farrelly) has resulted in the holding of two Diocesan Conferences at Lismore and at Kempsey. These should provide the nucleus of strong groups throughout the parishes in the fertile Northern Rivers District.

The Wagga Diocesan Conference which was held in the middle of June under the auspices of His Lordship, the Bishop of Wagga Wagga (Most Rev. F. A. Henschke) attracted a representation from the majority of Riverina parishes.

In Queensland the Movement was launched with the Rockhampton Diocesan Conference which was held at Yeppoon in the middle of January last, and which was attended by fifty of the most representative men on the land in Central Queensland. The Movement has spread to the Diocese of Toowoomba where a Diocesan Director has been appointed.

In Western Australia, the Bishop of Geraldton has inaugurated the Movement. In South Australia the Movement will be inaugurated by a State Conference to be held in the middle of September. In Tasmania certain Rural Groups already exist.

Much remains to be achieved before the framework of the N.C.R.M. is completed, and it is the powerful national movement which is so vital to the reconstruction of rural life. In two years an idea, hitherto unknown in Australia, has become a reality, and a Movement, the native product of Australian soil, has pioneered its own methods to meet Australia's own problems. Under the Providence of God, this Movement, which has witnessed the united action of Hierarchy, clergy and laity to solve one of Australia's two great social problems, will fulfil the lofty destiny for which it was designed.

B. A. SANTAMARIA.

St. Irenaeus and the Millennium

Public attention has recently been drawn to the peculiar doctrines of a sect known as Jehova's Witnesses. One of these doctrines concerning the second coming of Christ is of interest to the student of ecclesiastical history, for it was held by a number of the early Christians and defended by no less a person than St. Irenaeus. The belief that Christ would come again to rule as an earthly king was shared during the first two or three centuries by certain orthodox Christians until it was finally discredited by St. Jerome and St. Augustine. Nevertheless it has since appeared at intervals until once more we find it prominent in our midst.

It might seem strange that this belief, no longer held by Catholics, should be put forward by such a champion of the faith as St. Irenaeus. Yet, in spite of his orthodoxy in other matters, Irenaeus went astray in his Eschatological teaching. He held views which, though open to dispute among Catholics of his time, have since been rejected or almost wholly abandoned. For instance, he believed that the souls of the just, those of the martyrs alone excepted, must wait until after the Resurrection before they enjoy the Beatific Vision.¹ This opinion was censured in the Council of Lyons.² Closely connected with this is his teaching on the Millennium, which though it has not had judgment passed on it by the Church, is now generally regarded by theologians as erroneous. It is this erroneous teaching which we find adopted to-day by the Witnesses of Jehova. Consequently it should be a matter of interest to Catholics to have an understanding of the mind of Irenaeus respecting the Millennium, as well as a knowledge of the circumstances that made him touch upon this subject.

In its broad outlines, the doctrine of the Millennium tells us, that, at the end of time, Christ will return in glory to destroy the powers of evil and to gather the just and the saints recalled to life into a kingdom which He will found on earth for the enjoyment of the highest spiritual and material blessings. At the close of this earthly reign, the saints will enter with Christ into Heaven, while the wicked will receive their final condemnation. Since the duration of this kingdom is frequently given as a thousand years, it is commonly called the Millennium.

We shall see presently that Irenaeus held these views, but it is well

¹Adversus Haereses Bk. V c. xxxii, n. 1; Id. Bk. IV, c. xxxiii, n. 9.

²cf. Denzinger-Pannwart, n. 457; n. 530; n. 693.

to remember at the outset that he did not put them forward for their own sake, but rather as an argument against Gnosticism. Indeed it is generally admitted that, whatever errors are to be found in his Eschatology, they are due principally to the violence of his reaction against Gnosticism. Led by a desire in his *Adversus Hæreses* to attack the heart of a system, which looked on material things as essentially evil, and which consequently denied the Resurrection, he seized on every weapon within his reach to strike it a fatal blow. In the fifth book Philosophy, Scripture, and Tradition are used to prove the truth of the Resurrection, and it is in the five chapters that terminate this book that the doctrine of the Millenium is used to confirm what he has written in the preceding chapters. With the Jewish Apocalypses, Irenæus affirms a double resurrection: the first, that of the just, which will take place after the reign of Antichrist, when the earth will have been restored to its former condition of before the Fall, and when Christ will have come to reign with the just on this renovated earth for a certain period; the second, the general resurrection. "It behoves the righteous," he tells us, "first to receive the promise of the inheritance which God promised to the fathers, and to reign in it when they rise again to behold God in this creation which is renovated, and the judgment should take place afterwards."³

He goes to Scripture and Tradition to find support for his views. His argument from the Old Testament runs somewhat as follows: "Unless the blessing which Isaac gave to his son Jacob is referred to the resurrection of the just, much contradiction cannot be avoided, for Jacob did not reap the fruits of the blessing."⁴ In a similar manner must the prophecies of Isaias, Ezechiel, Jeremiah, and Daniel be understood. The saint then gives us his mind plainly on the meaning of these texts: "If however any shall endeavour to allegorize prophecies of this kind, they shall not be found consistent with themselves in all points."⁵ Further on again he says, "For all these and other words were unquestionably spoken in reference to the resurrection of the just, which takes place after the coming of Antichrist and the destruction of all the nations under his rule; in the times of which resurrection, the righteous shall reign on the earth, waxing stronger by the sight of the Lord; and through Him, they shall become accustomed to partake in the glory of God the Father."⁶

³Adv. Haer. Bk. V, c. xxxii, n. 1.

⁴Id. Bk. V, c. xxxiii, n. 3; c. xxxiv, nn. 1, 2, 3, 4.

⁵Id. Bk. V, c. xxxv, n. 1.

⁶Id. Bk. V, c. xxxv, n. 1.

His argument from the New Testament is equally to the point: "For when Christ said at the Last Supper, that He would not drink henceforth of the fruit of the vine until He should drink it new with His disciples in His Father's kingdom, did He not indicate two things: the inheritance of the earth in which the new fruit of the vine is drunk, and His resurrection in the flesh? This is the kingdom to which He referred when He promised the hundredfold in this life. St. Paul, in his epistle to the Romans, makes this plain when he writes: the expectation of the creature waiteth for the manifestation of the sons of God. Again the same apostle, in his epistle to the Galatians, says that this kingdom will be rebuilt after the pattern of the Jerusalem above when he writes: The Jerusalem which is above is free, which is the mother of us all."⁷

At this point Irenaeus branches off into a description of the celestial Jerusalem, the pattern of the millenary kingdom, which is reserved for the just until after the general resurrection. His description is taken from the Apocalypse of St. John. At the end of it he reaffirms that the meaning of these passages is not allegorical. "Nothing is capable of being allegorized, but all things are steadfast and true and substantial, having been made for righteous man's enjoyment."⁸

His argument from Tradition is well known, but it will not be out of place to recall it here. This is what he says: "The presbyters who saw John the disciple of the Lord, relate that they heard from him, how the Lord used to teach in regard to these times and say: The days will come in which vines shall grow, each having 10,000 branches and in each branch 10,000 twigs, and in each true twig 10,000 shoots, and in each one of the shoots 10,000 clusters, and on every one of the clusters 10,000 grapes, and every grape when pressed will give five and twenty measures of wine. In like manner a grain of wheat would produce 10,000 ears. . . . These things are borne witness to, in writing, by Papias, the hearer of John and a companion of Polycarp, in his fourth book."⁹

There can then be no doubt that Irenaeus believed in the doctrine of a Millennium. But the question naturally arises, did he believe that it formed part of the deposit of faith? In a thesis presented for his doctorate to the theological faculty of Angers, Fr. Gry maintains that

⁷Adv. Haer. Bk. V, c. xxxii, n. 1; c. xxxiii, n. 2; c. xxxv, n. 2.

⁸Id. Bk. V, c. xxxv, n. 2.

⁹Adv. Haer. Bk. V, c. xxxiii, n. 4.

the saint did so believe it.¹⁰ Fr. Bardy, in his article on Millenarism, in the *Dictionnaire de Théologie Catholique*, seems to agree with Fr Gry.¹¹ But Fr. de Grandmaison, reviewing Fr. Gry's thesis in *Etudes*, refuses to admit this view.¹²

Since this is rather an important point, let us examine the reason advanced by Fr. Gry for his assertion. He uses the following passage from the *Adversus Haereses* (Bk. V, c. xxxiv) to prove his point: "For as it is God truly Who raises up man, so also does man truly rise from the dead, and not allegorically, as I have shown repeatedly. And as he rises actually, so also shall he be actually disciplined beforehand for incorruption, and shall go forward and flourish in the times of the kingdom, in order that he may be capable of receiving the glory of the Father."¹³

In the following paraphrase Fr. Gry gives us his interpretation of this passage: "Let no one attempt to deny the existence of the Millenary kingdom, all the faithful must admit it, for in it we have a truth of faith as certain as the existence of God itself and the resurrection of the just."¹⁴

Fr. de Grandmaison fails to see how this interpretation squares with the context. "Fr. Gry," he says, "has perhaps exaggerated a little the millenarist rigidity of St. Irenaeus . . . to draw from Adv. Haer. 1.c. that, for Irenaeus, Millenarism is a truth of faith, is to forget somewhat the context. It is certain that the author rejects definitely the allegorical interpretation, but the energy of his argument and the tone of his polemic do not make one believe that he is assimilating these allegorisers to heretics pure and simple." (1.c.).

The question in dispute between Fr. Gry and Fr. de Grandmaison may be reduced to very simple terms. Did Irenaeus believe that the doctrine of the Millennium was implicitly contained in Scripture and Tradition, or on the other hand, did he only make use of Scripture and Tradition to show that, while his doctrine was still open to dispute, he himself was convinced that it was fully in harmony with Catholic teaching? It must be confessed that, if we are to base a conclusion only on what we have of the saint's writings, we must be guided by the

¹⁰Le Millénarisme dans ses Origines et son Développement, p. 75, Edit. Picard et Fils, Paris, 1904

¹¹Tome X col. 1761: "Saint Irenée est plus affirmatif sur ce dernier point, pour lui le millénarisme fait partie de l'enseignement traditionnel."

¹²Vol. 104, p. 270.

¹³Adv. Haer. Bk. V, c. xxxiv, n. 2.

¹⁴1.c.

general atmosphere that pervades them, a thing which at the best is unsatisfactory. De Grandmaison seemingly has found this atmosphere in the vigour of the saint's argument and his polemical style, and is inclined to think that Irenaeus did not teach this doctrine as part of the faith. It is quite conceivable that Fr. Gry found a different atmosphere in the saint's style, and accordingly reached a different conclusion.

Fr. Bardy is also inclined to the opinion that Irenaeus looked on the Millennium as a doctrine of the faith. He bases his view on the first sentence of ch. 31, Bk. V: "Since again, some who are reckoned among the orthodox go beyond the prearranged plan for the exaltation of the just, and are ignorant of the methods by which they are disciplined beforehand for incorruption, they thus entertain heretical opinions." Taken by itself, this sentence seems certainly to stamp as heresy the opinion which denies the Millennial period, in which the just are disciplined for incorruption. But the very next sentence would seem to give another possible meaning, for Irenaeus adds by way of explanation: "For the heretics, despising the handiwork of God, and not admitting the salvation of their flesh, while they also treat the promise of God contemptuously, and pass beyond God altogether in the sentiments they form, affirm that immediately upon their death, they shall pass above the heavens and the Demiurge, and go to the mother (Achamoth) or the Father whom they have feigned." Irenaeus distinguished two groups of adversaries: the first are orthodox Christians who hold heretical opinions: the second are heretics pure and simple. It seems clear that the reason why the orthodox are blamed for their heretical opinions is that, like the heretics, they assert that the just enter into heaven immediately after their death. Is it clear that he also censures as heretics those who deny the doctrine of a Millennium? The remainder of this chapter should make us hesitate to think so, for there we find that his mind is busy only with showing that the just will not enter into heaven immediately after their death, but that "they shall go away into the invisible place allotted to them by God, and there remain until the resurrection." His teaching on the Millennium does not begin until the following chapter, and it might easily be looked on as a further argument for proving what he wrongly believed to be a truth of faith, namely, that the just do not enter heaven immediately after death.

Perhaps the answer to this problem will always remain in doubt. Some critics will catch different atmospheres in his writings and give

them different meanings. Some may even be over indulgent, like Fr. Laguier, and try to save him by rendering his words too freely.¹⁵ Yet should we be disposed to form a definite opinion of our own, it is well to remember that when Irenaeus wrote the *Adversus Haereses*, he was acquainted with the writings of St. Justin, who in the *Dialogue with Trypho* makes it clear that those who reject the doctrine of a Millennium are not to be regarded as heretics.¹⁶ Irenaeus always cites Justin with approval, and thereby gives us reason to incline to the benign interpretation put forward by de Grandmaison. This interpretation would give to the saint's words no other meaning than that the allegorisers are inconsistent, and furnish the Gnostics with weapons against the Resurrection.

Before ending this essay we might find interest in an opinion recently advanced by Fr. Lebreton, in *Science Religieuse*.¹⁷ According to this writer, Irenaeus abandoned his teaching on the Millennium in that later work of his, *The Demonstration of the Apostolic Teaching* which was discovered a few years ago. The passage in this work, to which Fr. Lebreton evidently refers, makes mention again of the testimony of the Presbyters, cited by Papias, concerning the marvellous productivity of the Millennial period, and also of a text from Isaias dealing with some of the blessings of the future kingdom. The saint here gives an allegorical meaning to the words of the Presbyters and to the text of Isaias, and says that, in their allegorical sense, they have been fulfilled in his own day. Here is evidence, certainly, that Irenaeus, in his later writings, is willing to allow an allegorical interpretation which he would not allow in the *Adversus Haereses*. But where is the evidence that he rejected his literal interpretation and with it the doctrine of a Millennium which he deduced from it? With Dr. Armitage Robinson, in his S.P.C.K. edition of the *Demonstration*, we can only say that here he finds room for a second interpretation. Nevertheless, the fact that Irenaeus, in the *Adversus Haereses* denounced the allegoriser as inconsistent, and in his later work, turned allegoriser himself, would seem to indicate that in his zeal he overstressed his argument. We have in this fact an added reason for accepting the

¹⁵Revue du Clergé Français, Vol. 43, 1905, p. 235. Fr. Laguier would have us believe that Irenaeus used the "soft-pedal" (sourdine), when putting forward his views on the Millennium. On this point cf. D. de Th. Cath. article Irenée, col. 2504.

¹⁶*Dialogue with Trypho*, LXXX, 2.

¹⁷Vol. 21, 1931, p. 597: "Ce n'est pas un pur hasard si le millénarisme apparaît par affirmations massives dans les cinq derniers chapitres de l'*Adversus Haereses* et est abandonné dans la *Démonstration*."

benign interpretation of Fr. de Grandmaison.

Whatever may be said about the nature of his error when writing about the Millennium, Irenaeus wrote at a time when the doctrine on this subject was open to dispute. There were, besides, many supporters of his views both in the East and West, until St. Jerome took up his pen to ridicule and discredit them. In the East, besides Papias, we find Barnabas,¹⁸ St. Justin Martyr (1.c.), Nepos,¹⁹ Methodius of Tyre, and Apollinaris of Laodicea; while in the West, were St. Hippolytus,²⁰ Tertullian,²¹ Commodian, Victorinus Pictaviensis, Lactantius, Sulpicius Severus, and even St. Augustine in his early days.²² He cannot therefore, in this matter, be accused of running after novelties. Nor should we think him too credulous because he accepted the testimony of Papias, a writer who was highly esteemed until Eusebius thought it fit to gibe at him.²³ The few errors in his Eschatology do not therefore weaken the authority of St. Irenaeus as a correct interpreter of the faith of his time.

W. LOGUE, S.J.

¹⁸Epist. 15.

¹⁹; "Ἐλεγχος Ἀλληγοριστῶν" cf. note b. M.L. xxiv, col. 628 (St Jerome in Isaias), c. 65.

²⁰In Dan. IV, M.G. X, 646.

²¹Adv. Marcion iii: De Spe Fidelium cf. St. Jerome in Ezechiel, c. 36.

²²He held the literal interpretation of the Apocalypse cf. Sermon 259, ii, M.L. 38, col. 1197. He abandoned it in the De Civitate Dei XX, vii-xvii, M.L. 41, col. 666.

²³H.E. III, c. xxxix; "σφόδρα μικρὸς ὢν τὸν νοῦν."

Scotus Redivivus

Summary:

The recent rehabilitation of Scotus—Contrast with the past—His posthumous reputation before the Reformation—Scotists and Nominalists—Vandalism in England—The humanists—Scotist development on the Continent—Wadding—The years of decline—Amends made in Oxford—The twentieth century revival on the Continent: doctrinal studies and commentaries—Preparations for new edition of Works—Present view of Scotus's historical position—Removal of misunderstandings—Questions still to be answered.

The revival of interest in Duns Scotus has now reached such proportions that it is no longer easy to keep abreast, even through reviews, with the work done on him. For those who like to consider philosophical systems in the light of their subsequent historical development, the situation is not without irony. If any man has had to stand the shock of repeated assault by philosopher, historian and general writer, it is Scotus. It was bad enough that his name should have become a byword for barbarousness among the humanists; it was worse that he should have been set upon by critics from within the Scholastic camp. To many it must have seemed that when the Scotist school passed into the shadows in the eighteenth century it had suffered a final eclipse. No place was found for it in the later restoration of Scholasticism, and Scotus himself was remembered chiefly as a disruptive force, as a critic whose arguments cut dangerously across the all-important synthesis of St. Thomas. Strange doctrines were fathered on to him; he was called to account for works he had never written. Outside Scholastic circles he was thought of, if at all, as the long out-moded protagonist of a ridiculous realism, and, above all, as the man who had given the word *dunce* to the English language. Thus beset on either hand, Duns disappeared in a dust and welter of misunderstanding and misrepresentation, from which he was to emerge only in quite recent years. Even now there is a good deal of uncertainty about the interpretation of his writings, and the best historians, such as M. Gilson, confess themselves slow to pass a definite judgment on his system.¹ However, so much has been done to remove previous misconceptions and to fix the great Franciscan in his right historical perspective, that

¹We may hear more from M. Gilson shortly. In a recent study he notes: *Etudiant Duns Scot depuis des années, avec le sentiment de n'avoir pas encore réussi à découvrir le sens de son oeuvre, je voudrais arriver à trouver le point de perspective d'où elle deviendra intelligible. . . . Pour la première fois, il me semble que je commence à comprendre un peu quelle sort d'homme fut Scot et quelle fut l'inspiration générale de son oeuvre.*

—Cit. *Revue Néoscholastique*, Mai, 1939, p. 264.

it seems well worth while to attempt some summary of the views held on him, and to mark the extent of his reputation. It should be the more interesting and enlightening to do this by comparing in some detail the findings of modern scholarship with the attitude of the past; setting over against the present-day popularity of Scotus the witness of periods when his name carried a similar lustre, and those others when it had fallen on evil days. Then, in conclusion, we may note some features of his philosophy on which criticism is still divided, and which must probably await the appearance of the yet unfinished critical edition for their full elucidation.

It is probable, according to Pere Longpré, one of the best informed of modern Scotist scholars, that Duns was at Cambridge before 1300; it is certain that he lectured at Oxford and Paris shortly afterwards. He died in 1308 at Cologne. In all these centres he sprang quickly into fame. An extant manual, recording a dialogue between students of Heidelberg and Cologne, speaks somewhat awesomely of "the most subtle John the Scot"²; in Paris legend began to play with his memory; and at Oxford and Cambridge his great commentary, the *Opus Oxoniense*, dominated the philosophic development. Within a couple of decades after his death the references in men like William of Alnwick are changing from *frater iohannes dons* to the title that was so soon to become famous, *Subtilis Doctor*. A fourteenth century MS. now at Cesena bears the sudden apostrophe: "Scotia plange, quia periit tua gloria rara"; which suggests that men are looking back with affection as well as esteem to the teacher who has gone from them.³ An attempt has even been made recently to show that Dante was referring to Scotus in some glowing lines put into the mouth of St. Thomas Aquinas (*Paradiso*, x, 109-11); and, whatever one may think of this particular theory, it is at least interesting that some grounds should have been found for it.⁴ It was shortly after the death of Dante that Nominalism began to stir at Oxford. William of Ockham had risen up against Scotist realism and dealt hard blows to the master's teaching. Thereafter there was to be a long and keenly contested struggle between

²C. H. Haskins, *Studies in Medieval Culture*, O.U.P., 1929.

³A. Pelzer, *Jean Duns Scot et les Etudes Scotistes, Revue Néoscholastique*, Nov. 1923, pp. 410-20; C. R. S. Harris, *Duns Scotus*, O.U.P., 1927, i, 36.

⁴The suggestion was made by Miss Gertrude Leigh, and is noticed by Dr. Harris, *op. cit.* The identification is possible on external evidence, but, unless some mistake has been made in citing the reference to the *Paradiso*, it is hard to see how the theory could be seriously maintained in the face of the context. It is abundantly clear that "La quinta luce ch' è tra noi più bella" can be no other than Solomon, as the standard commentators have always held.

Ockhamists and Scotists over half Europe, with the *Reales* to the fore at Prague and the *Nominales* triumphant at Paris. But, for all the girding of Ockham and his followers, Scotus still held a commanding position in England, more especially in his own University of Oxford. It was so up till the very eve of the Reformation. Shortly before the storm broke, Cardinal Wolsey was awarding a scholarship to a poor student to enable him to make a study of Scotus's logical treatises, much as a student of later times might be sent up to read in the classics or in history. They were peaceful mellow days, not of great importance in the history of philosophy, but still bathed in the calm afterglow of the Middle Ages, with the grandeur of medieval metaphysics still remembered. It is interesting to look back on this time through the eyes of the Oxford antiquarian and catch something of the cult of Scotus as it presented itself to his half-comprehending sight. We read, for instance, that an Irishman, Mauritius de Portu, otherwise known as O'Fihely, studied in the

South Suburb of *Oxon*, wherein the Person that he admired beyond all the world (*John Duns Scotus*) had spent some Years in Religion and Learning, and in the Library of which place many of his Books had been religiously preserved.

Further on we find that Mauritius

at riper years applied himself severely to the study of Metaphysics, School-Divinity, and above all to the doctrine of John Duns, whom he held in so great Veneration, that he was in a manner besotted with his Subtilties.⁵

Then quite suddenly this peaceful quiet world was broken up with the crash of the Reformation and the English schism. In a few years Henry VIII's barbarians had invaded the ancient halls of learning, looting what they could of the monuments of the age they hated, and turning with special fury against the "religiously preserved" folios of Scotus. Almost overnight Duns the Subtle Doctor had seen his name descend to a synonym for English schoolboy stupidity. Layton, Cromwell's agent, writes to his master:

We have sett Duncce in Bocardo and have utterly banisshede hym Oxforde for evere, with all his blind glosses. . . . And the second tyme wee came to New Colleege after we hade declarede your injunctions we fownde all the gret quadrant court full of the leiffes of Duncce, the wynde blowyng them into evere corner.⁶

⁵Anthony à Wood, *Athenae Oxonienses*, 2nd ed. London, 1721, i, 10.

⁶Cit. in notes to new edition of Hastings Rashdall's *Universities of Europe in the Middle Ages*, ed. Powicke and Emden, O.U.P., 136, iii, 259.

Works that could not be disposed of in a more ignominious way were torn up and used as packing for saddles.

Over on the Continent the torrent of humanist invective was on its way. There is a great rumble of it in Rabelais, whose gusts of Gargantuan laughter at the "barbouillamenta Scoti" were to set the tune for satirists throughout the rest of the Renaissance.

Ego sic argumentabor:—

Omnis clocha (bell) clochabilis in clocherio clochando, clochans clothativo, clochare facit clochabiliter clochantes.

Parisius habet clochas (i.e., the bells of Notre Dame),

Ergo gluc.

Ha, ha, c'est parlé, cela. Il est in tertio primae, en Darii, ou ailleurs.⁷

Erasmus, as one might expect, had not been silent. In a burlesque of the wordy Scholastic warfare he proclaims his wish to be inspired, for the moment, with the "rough and prickly soul of Scotus" rather than with the Muses. To what purpose was all this talk of relations, formalities, quiddities, haecceities, to catch sight of which a man would have to be so lynx-eyed as to espy through the thickest darkness things that never were on land or sea? Why not pack off these clamorous Scotists with all their philosophic kindred to do battle with the Turk and the Saracen? Here were a pretty battle indeed, and the victory so long sought for by the Christian arms would fall to us at last.⁸

At Cambridge the tradition of reading Scholastic philosophy seems to have continued into the seventeenth century. Milton, who was a Cambridge man, looked on Scotus as very decidedly a sign to be contradicted. It may be recalled that in a famous passage of the *Areopagitica* he "dared let it be known" that he thought Spenser a better moralist than Scotus or Aquinas (and this on the strength of the *Faery Queene*!). And it is almost certainly Scotus at whom he is chiefly aiming in his youthful oration, *Contra Philosophiam Scholasticam*, in

⁷"La harangue de maistre Janotus faite a Gargantua pour recourir les cloches," Rabelais, *Pages Choisies*, p. 18.

⁸Sunt innumerabiles *leptoleschiae*, his quoque multo subtiliores, de notionibus, relationibus, de formalitatibus, de quidditatibus, ecceitatibus, quas nemo possit oculis assequi, nisi tam Lynceus ut ea quoque per altissimas tenebras videat, quae nusquam sunt. . . . Ac meo quidem iudicio saperent Christiani, si pro pinguibus istis militum cohortibus, per quas iam olim ancipite Marte belligeratur, clamosissimos Scotistas, et pertinacissimos Occanistas, et invictos Albertistas, una cum tota sophistarum manu, mitterent in Turcas et Saracenos. Spectarent, opinor et conflictum omnium lepidissimum, et victoriam non ante visam. Quis enim . . . tam oculatus ut haec illi non maximas offundant tenebras? (*Encomium Moriae*). *Desid. Erasmi Coll. Fam. et Enc. Mor.*, Leipsig, 1867, ii, 361-2, 364.

which he exercises his undergratuat wit on those cowed old figures whose work he was obliged to read—"omnes illos turmatim cucullatos vetulos." How much better it would have been to be asked to clean out the Augean Stables, and how lucky was Hercules on whom easy-going Juno had never imposed a task like this! No place on Parnassus for the authors of these crabbed writings, *quae paternas rugas prae se ferunt*, except perhaps some little corner at the bottom, covered with weeds and thistles and bristling with nettles, far from the company of the Goddesses, where the soil puts forth neither laurel nor flower, and where the sound of Apollo's lyre never comes. And so on.⁹

It would be useless to follow the fortunes of Scotus in England in any great detail over the coming centuries. By the time of Alexander Pope memory of the Schools had grown dim, and the ancient tomes had fallen into a decent obscurity among the dust and the spiders of the second-hand shops:

Scotists and Thomists, now, in peace remain,
Amidst their kindred cobwebs in Duck-Lane.¹⁰

But in France, Spain and Italy the picture was very different. In great academic centres like Paris, Coimbra, Salamanca, Alcalà, Rome, Padua and Pavia, the Scotist school had been flourishing mightily through the sixteenth and seventeenth centuries. A passage from Anthony à Wood's *Fasti Oxonienses* will mark the contrast:

John Douns, highly famed at this Day beyond the Seas, for

9As this work is amusing and not very well known, a liberal sample may be quoted: Saepius ego, Auditores, cum mihi forte aliquoties imponeretur necessitas investigandi paulisper has argutiolas, post retusam diutina lectione et animi et oculorum aciem, saepius inquam ad interspirandum restiti, et subinde penum oculis emensum quaevisi, miserum taedii solatium; cum vero plus semper viderem superesse, quam quod legendo absolveram, equidem inculcatis hisce ineptiis quoties praeoptavi mihi repurgandum *Augeae Bubile*, foelicemque praedicavi Herculem, cui facilis Juno huiusmodi aerumnam numquam imperaverat exantlandam. . . . Immo existimo nullum unquam fuisse (deliris horum Sectatoribus) in Parnasso locum, nisi aliquem forte in imo colle angulum incultum, inamoenum, dumis et spinis asperum, atque horridum, carduis et densa urtica coopertum, a choro et frequentia Dearum remotissimum, qui nec emittat Lauros nec fundat Flores, quo denique Phoebeae Citharae numquam perveniat sonus.

—*Joannis Miltoni Opera Omnia Latina*, Amstelodami (vere Londinii), 1698, pp.345-7.

One of the chief grievances of the humanists was Scotus's barbarous Latin, "horribiliter corrupta," as one somewhat un-self-conscious critic called it. Hegel, however, points out its philosophic efficiency; and a recent writer has a good word even for the *haecceitas* which gave such scandal to the Renaissance Latinists: "in the monstrous jargon of some modern philosophies a word like 'thisness' has an air of almost classical refinement." (W. H. V. Reade, in *Camb. Med. Hist.*, v, 829).

¹⁰Pope, *Essay on Criticism*, 11, 444-5.

those Books which he hath written, yet so little valued now among many English Men, that the Philosopher of *Malmsbury* doth not stick to say, that any *ingenious Reader* would judge him to have been the most egregious Blockhead in the World, so obscure and senseless are his Writings."¹¹

Whatever the philosopher of Malmsbury might think about it, there was a constant stream of Scotist literature pouring out from Latin Europe. As early as 1520 Luther had publicly burnt a *Summa* infected with Scotist teaching. In Paris, the secular, Tartaretus, had taken up Scotus avidly. The Franciscans founded Scotist chairs in all the principal universities, and expounded the Master's doctrine in a long series of commentaries of which the very catalogue makes imposing reading. Perhaps the most influential and discerning of the sixteenth century commentators was Francis Lychetus, whose work tended later to become semi-official.. It would be particularly interesting to measure the effect of Scotus on the Spanish Jesuits, on Suarez and Molina above all. M. Gilson, among others, has noted that it was almost certainly on Scotus as well as St. Thomas that Molina drew for his theory of the will, and that Scotus was in a position to give him very valuable support. As for Suarez, no one acquainted with the two famous volumes of the *Metaphysics* can fail to observe the frequent appearances in those pages of the Subtle Doctor. Nor can one overlook a striking similarity between certain philosophic doctrines defended by each. But, while it is easy enough to see a resemblance between Scotist and Suarezian teaching on individuation, on the intellectual knowledge of the singular, and on the distinction between essence and existence, what may be missed is the affinity of the two men even in those theses where the Spaniard seems most resolutely critical of his predecessor. When the *Suarez Gedenkblätter* appeared at Innsbruck, in 1917, greater emphasis was laid on the points of division between the two schools; attention was drawn by Dr. Grabmann and others to Suarez' rejection of the Scotist univocity of being, the *forma corporeitatis*, and the *distinctio formalis a parte rei*. Modern Scotists like Dr. Minges, however, disagree with the exegesis which Suarez made of the Subtle Doctor on the concept of being; and Père A. Marc, S.J., of Jersey, has attempted to show that the Suarezian teaching on this matter is really very much akin to that of Scotus, if this is understood, as it undoubtedly should be, as not precluding analogy in the real order. Suarez,

¹¹Anthony à Wood, *Fasti Oxonienses*, Lond. 1721, i, 3. The "philosopher" cited is Thomas Hobbes.

we are assured, "reste, en somme, influencé par Scot, et plus pres de lui qu'il ne le croit: la mentalité scotiste pénètre la mentalité suarezienne."¹²

It was a young Irish Franciscan, Luke Wadding, who had followed the lectures of Suarez at Coimbra, who was to be the life and soul of the Scotist movement in the seventeenth century. It was his doing that the Franciscan College of St. Isidore was founded in Rome, and it was he who issued the great Lyons edition of Scotus in 1639, the twelve bulky volumes of which have remained indispensable to this day. Curiously enough, Wadding, for all his great love for the "Doctor Ordinis," was the unintentional cause of much later misunderstanding. His Herculean labours in the service of his Order hardly left him time to fix on a reliable canon of Scotus's writings, and, as a result, treatises with agnostic tendencies like the *Theoremata*, and others like the *De Rerum Principio* propounding a universal hylemorphism, were lumped together with the authentic works. It is only quite recently that Duns has been freed from the incubus of these somewhat embarrassing fosterlings. During the seventeenth century Scotist studies reached their high-water mark. Under masters like Mastrius and Boivin the school went from strength to strength: in 1651 the Cistercian John Caramuel could write, with perhaps a little exaggeration: "Schola Scoti numerosior est aliis simul sumptis"; and at the same time another observed: "Schola Scoti, sive professorum numerum sive qualitatem spectes, nulli secunda."¹³ It would take too long to investigate the reasons for the decline which came with the following century. It is enough to say that, partly because Scotism became involved in the general Scholastic decadence, and partly because of the suppression of the Franciscans in many centres, the name of Duns Scotus sank almost to oblivion.

The revival was a long time in coming. When Scholasticism began to stir again in the second half of the nineteenth century it was thought that Scotus could very well be left to one side. There was his dangerous doctrine of the *ens univocum*, bringing him, it had seemed, within hail of Pantheism; and there was the formal distinction *a parte rei*, a stumbling-block to the Suarezians, and to the Thomists' foolishness. Then there was that queer medley of theses in the *Theoremata*, the *De Rerum Principio*, and the *De Anima*, which sat so ill with the

¹²A. Marc, S.J., *L'Idée de l'Être chez S. Thomas et dans la Scholastique Postérieure*, (*Archives de Philosophie*, x, Cahier I), Paris, 1933. pp. 48-9.

¹³M. De Wulf, *Hist. Med. Philos.* (2nd ed.), ii, and D. Sharp, *Franciscan Philos. at Oxford in Thirt. Cent.*, O.U.P., 1930, p. 282.

rest of his teaching. And so the neo-Scholastic movement went on without him.

As late at the time of Gerard Manley Hopkins (that is, within living memory of our older men) it is claimed there were probably only three Scotists in England: Hopkins himself, a fellow-Jesuit from St. Beuno's, and David Lewis, the translator of St. John of the Cross. It is surely a piece of poetic justice that Gerard Hopkins, one of the finest Greek scholars of Jowett's Oxford, and possibly the keenest poetic sensibility of late Victorian times, should have taken so fervently to the one Oxford philosopher who had seemed to be the accepted butt of all poets and men of letters. It is a far cry from the Dunce round whom Erasmus's slightly malicious mockery played, and whom Cromwell's men "sett in Bocardo," to the Scotus Hopkins knew—

He . . . who of all men most sways my spirits to peace;
Of realty the rarest-veined unraveller; a not
Rivalled insight, be rival Italy or Greece;
Who fired France for Mary without spot¹⁴

But, after all, Hopkins's was a solitary enthusiasm, and unfortunately no notes of his on the interpretation of Scotus have survived. However, with the turn of the century, matters began to mend in Oxford, and now, after three centuries of neglect Scotus has been remembered again in his own university. In 1927 Dr. C. R. S. Harris published his large two-volume *Duns Scotus* with the Oxford University Press, and this was capped in 1930 by Dr. Dorothy Sharp's *Franciscan Philosophy in the Thirteenth Century*, where a considerable section is devoted to Scotus and his relations with his predecessors shown. These two works, of course, have had the benefit of being able to draw on the important and pioneer writings which appeared in the course of the modern Scotist revival on the Continent, which we shall shortly be examining. Dr. Harris's work is really a very gallant attempt to do justice to the Doctor Subtilis and is written with an enthusiasm which

¹⁴"Duns Scotus's Oxford," *Poems*, ed. Bridges, 20. In 1872 the Jesuit poet wrote in his Journal:

After the examinations we went for our holiday in the Isle of Man Aug. 3. At this time I had first begun to get hold of the copy of Scotus on the Sentences in the Baddely library, and was flush with a new stroke of enthusiasm. It may come to nothing or it may be a mercy from God. But just when I took in any inscape of the sky or sea I thought of Scotus.

—*The Note-Books and Papers of G.M.H.*, O.U.P., 1937, ed. House, p. 161.

Years later he wrote to Coventry Patmore that Scotus saw too much and too far, and that lesser minds had first misquoted and then refuted him. *Letters of G.M.H.* (iii), O.U.P., 1938, ed. Abbott, pp. 201-2.

commands respect. But it would be unwise to pass over its shortcomings. The writer has a very uncertain grasp of the part played by the *species* in Scholastic epistemology, and he seems to be quite astray in his interpretations of what St. Thomas and Scotus meant when they admitted that a *creatio ab aeterno* could not be philosophically disproved. It is unfortunate, too, that he was led by a *priori* notions of the essentially Augustinian nature of Scotism into basing his exposition largely on the almost certainly inauthentic *De Rerum Principio*. Rejection of this treatise, he notes, "would alter considerably our conception of Scotus's position, and bring him more closely into line with the Aristotelianism of the Thomist School, thus missing what seems to me to be the vital interest and significance of his philosophy—namely, his reconstruction of the Augustinian position." This reads like a simple begging of the question, seeing that one of the main results of modern Scotistic studies has been to narrow down very considerably the distance between the two great medieval doctors.¹⁵ Dr. Sharp's work is better poised and a good deal more accurate. Although it sets out merely to examine the ramifications of the hylemorphic theory in the English Franciscans, much valuable information on all aspects of philosophy is given. The book is based for the most part on manuscript evidence, and is likely to remain a landmark in medievalist studies. Among other good things it includes a vigorous and convincing refutation of the charge of agnosticism sometimes brought against Scotus. Perhaps the only blemish is an occasional aside overstating the difficulty of some points in St. Thomas's system.

Europe, naturally enough, has been the main theatre of the Scotist revival. It is pleasing to see Oxford doing something to make amends for a long neglect of her son, but of course her effort is in no way to be compared with the work that has been going on in France, Germany, Italy and Spain. A start was made soon after the opening of the present century. A study of Scotus's theology by the German Protestant, Seeberg, together with M. Vacant's *La Philosophie de Duns Scot comparée à celle de S. Thomas* had caused a stir among Franciscan scholars. The challenge was taken up. Dr. Parthenius Minges began his decisive series of articles in German reviews, vindicating the Subtle Doctor in those many matters where he had been misrepresented. Then

¹⁵*Op. cit.*, i, 37. M. De Wulf and others have remarked that most of Scotus's criticisms, which were formerly construed into attacks on St. Thomas, are really aimed at exaggerated positions in Henry of Ghent and Godfrey of Fontaines.

from Quaracchi, in Italy, in 1908, he issued his great work, *Duns Scoti Doctrina Philosophica et Theologica Quoad Res Praecipuas Proposita, Exposita et Considerata* (reprinted in 1930). About the same time appeared Père Déodat Marie de Basly's *Capitalia Opera Beati Joannis Scoti Collecta*, succeeded by further contributions in article form. A notable study by Père Raymond, O.M.C., *L'Ontologie de Duns Scot et le Principe du Panthéisme* (*Etudes, Franciscaines*, 1910) provided a very clear statement of what Scotist univocity really does involve, and marked it off successfully from every species of monism. At Quaracchi the Spaniard, P. Mariano Fernandez Garcia, was busy with his *Lexicon Scotisticum* (1910) and with his editions of the first two books of the *Opus Oxoniense*, the *De Primo Principio* and the *De Rerum Principio*. It is unfortunate that in these works he did not fall back on manuscript sources, thus failing to make his works really definitive and authoritative. During this same period numerous reprints of the chief Scotist commentators saw the light.

It was clear by now that the revival was well on the way. In 1917 P. Bertoni published a French work, *Le Bienheureux Jean Duns Scot. sa Vie, sa Doctrine, ses Disciples*, in Italy. A major event was the issue at Malines, in 1921, of P. Zacharie Van de Woestyne's splendid *Cursus Philosophicus* (ad mentem Scoti). The following year M. Landry caused a stir with his *Duns Scot*, where pivotal use was made of the *Theoremata* to prove that Scotus was the intellectual anarchist of the thirteenth century. This intemperate book had at least the merit of provoking in reply Père Longpré's epoch-making *Philosophie du Bienheureux Duns Scot* (Paris 1924), a work which, perhaps more than any other, showed how close to St. Thomas Scotus was in fundamental philosophical doctrines. The *Theoremata*, *De Rerum Principio*, *De Anima*, were pilloried as inauthentic works, and the ground cut from under the feet of the more hostile critics. It is chiefly on Père Longpré's volume that the account of Scotus in the later editions of M. De Wulf's *History of Medieval Philosophy* is based. Among the doctrinal studies of this period should be noticed M. Gilson's *Avicenne et le Point de Départ de Duns Scot* (*Archives d'Histoire Doctrinale et Littéraire du Moyen Age*, 1927). With his peculiar flair for tracing the ideological roots of systems the Professor of the Collège de France was able to show how Scotus derived from Avicenna his epistemological conception of a "nature one with a real unity less than that of number" uncovered by the mind in singulars, and how this theory of the univer-

sal, applied to the idea of being, gave him his opportunity of breaking down agnosticism at a single blow without compromising him in any way with that metaphysical univocity which leads to Pantheism. A series of articles by P. H. McDonagh on *La Notion d'Etre dans la Métaphysique de Jean Duns Scot*, in the *Revue Néoscholastique* for 1928-29 is less sympathetic and less satisfying. Almost certainly the best short account of Scotus's idea of being by a writer who is far from being a Scotist while conscious of the legitimacy and coherency of the Subtle Doctor's system is contained in Père Marc's brilliant monograph, *L'Idée de l'Etre chez S. Thomas et dans la Scholastique Postérieure*, previously referred to. Finally, one may notice an interesting compilation by Signorina Sofia Vanni Rovighi of the Sacro Cuore University, Milan: *L'Immortalità dell'Anima nei Maestri Francescani del Secolo XIII* (Milan, 1936), a study apparently somewhat on the lines of that by Dr. Sharp, and taking the chief doctors from Alexander of Hales to Duns Scotus in its survey.

It would be misleading to pass over the fact that the textual position is fraught with explosive possibilities. We have seen what a revolution was effected by the elimination of spurious works from the Scotus canon. We have now to face the fact that even the authentic writings are in urgent need of critical collation and emendation. More important still is the fact that certain treatises have not been edited at all. Serious misgivings have been voiced by the more cautious critics as to the perfect identity of the historical Scotus with the one later generations conjured up on the strength of the more widely disseminated writings. This attitude of reserve is due above all to the work of the Slavonic Franciscan, P. Balitch, who contended "que le Docteur Subtil a expliqué au moins à quatre reprises les livres des Sentences, mais que les plus caractéristiques parmi ses commentaires restent toujours oubliés et inédits" (*Les Commentaires de Jean Duns Scot sur les Quatre Livres des Sentences*, 1927). The commentaries at present in print are the *Opus Oxoniense* and the *Reportata Parisiensia*—the latter a particularly unsatisfactory rehash by some disciple of what he heard from Scotus at Paris. It is agreed that there is at least one more exposition still in manuscript; about the other of which P. Balitch speaks there is some controversy. For some years the commission charged with bringing out a critical edition of the *Opera Omnia Scoti* sat at Quarracchi, but in 1938 a redistribution was made; P. Balitch was appointed president, and the seat was transferred to

Rome. In the same year it was announced in the *Revista Neoscholastica* that long researches were yet necessary before the contemplated edition could take shape. A more hopeful sign was given in 1939, when the new president published a small *Relatio a Commissione Scotistica*, in which plans are drawn up for the work, facsimiles of discrepant MSS. displayed, and the progress of the textual specialists described. There will be some delay yet, but the undertaking would seem to be in very competent hands indeed.

It is generally realized that, in the present state of the Scotist texts, it would be foolish to attempt a final assessment of the Subtle Doctor's worth. On the other hand, a good deal of evidence as to his philosophic milieu is available, and it is possible now to fit him with some degree of accuracy into his historical perspective. He is seen by recent writers to be attempting a new synthesis of Augustinianism and Aristotelianism in an endeavour to assimilate what was best in the Stagirite whilst remaining fundamentally faithful to the more Platonic traditions of his Order. He was not by any means the first to essay a junction between the two main philosophical currents of the thirteenth century, but, generally speaking, his effort was characterized by a readiness to accept a good deal more from Aristotle than had previously been thought practicable. This was strikingly evidenced in his rejection of the divine illumination theory in St. Bonaventure's epistemology. The doctrine he substituted for the Augustinian vision *in rationibus aeternis* is an ingenious conflation of Aristotle's system of conceptual abstraction and certain Platonic elements ancestral to what has well been called the "augustinisme avicennisant." It is noteworthy that this course involved a good deal more than a mere co-option of certain theses from the neo-Platonic Aristotelianism of Avicenna: a radically new interpretation as thoroughgoing as the revision which St. Thomas had effected in Averroes was called for and accomplished.

A short summary of modern findings on certain features of Scotus's philosophy will help to show what misrepresentations have been disposed of, and what points yet remain to be cleared up. Whatever may be thought of the formal distinction *a parte rei*, it is at least certain that Scotus did not indulge in a reckless and light-hearted multiplication of entities, as he was sometimes accused of doing. In point of fact, as Père Longpré has shown, he formulated the principle, *numquam pluralitas ponenda est sine necessitate*, before Ockham's razor was ever heard of. The charge of Pantheism falls to the ground

before the simple statement in the *Opus Oxoniense* "Deus et creatura non sunt primo diversa in conceptibus, tamen sunt primo diversa in realitate, quia in nulla realitate conveniunt."¹⁶ Scotist univocity simply means, according to Père Belmond and others, that we have the power of paring away by successive abstractions every determining element in our concepts, so that in the end we come upon the purely indeterminate notion: *non-nihilum*. By a logical artifice we have isolated an aspect of the real which does not permit of isolation in the ontological order. We have, as it were, completely "de-essenced" the idea of being: it is now indifferent to the notes of "finite" and "infinite." These, however, are not external to being, contracting it after the manner of a genus; they are intrinsic modes identified in the real order with the being they differentiate, but susceptible of logical precision. Père Raymond puts the matter quite plainly: "A proper understanding of Scotus's doctrine seems to involve the admission of a double concept of being, the one univocal, the other analogical, the one having to do with the logical organization of our thought, the other with the objective considerations of the metaphysician."¹⁷ Some difficulty, however, remains in the explanation of how the last individual differences determine being.

In the domain of ethics and psychology the chief development has been a better understanding of Scotist voluntarism. The old expositions which saddled the Subtle Doctor with a conception of free-will amounting to an irrational indeterminism, and with a system of ethical values depending on a purely arbitrary functioning of the Divine Will, are now discredited, thanks mainly to the efforts of Dr. Mingos. In some quarters some support is being adduced for Scotus's doctrine that *ens in quantum ens* is the proper as well as the adequate object of the human mind, by reference to the "imageless thought" theories of the Wurzburg School of Psychology. A refreshingly new treatment of some aspects of Scotist theodicy is given in M.

¹⁶Marc, *op. cit.*, p. 42; Sharp, p. 334. Scotus's aim may be gathered from the striking exordium to his *De Primo Principio*:

O Lord our God, when Moses Thy servant asked Thee, the most truthful Teacher, how he should expound Thy name to the children of Israel, Thou, Who knowest the powers of man's intellect, revealing Thy blessed Name didst make reply: *I am who am*. Thou art true Being; Thou art all being: this I believe, this I would gladly know, were it possible. Help me, O Lord, in my search as to how far our natural reason, beginning from being, which Thou didst predicate of Thyself, can reach Thee, the true Being.

—Cit. Aubrey Gwynn, S.J., *Studies*, Dec., 1923.

¹⁷Cit. Marc, p. 43.

Gilson's well-known Gifford lectures: *The Spirit of Medieval Philosophy*. The validity of the Oxford doctor's proofs for the existence of God is upheld, and his criticism of the Aristotelian proof of the First Mover, understood in the purely physical sense, is well vindicated and shown not to run counter to St. Thomas's version of the proof in the *Summa*.

Among the matters on which further light needs to be shed are the nature of the metaphysical basis of the universal idea, and the degree of actuality postulated for the *forma corporeitatis* in the constitution of the living being. Some accounts of the genesis of the universal according to Scotus leave one wondering whether he really differs at all from St. Thomas. His insistence on the unity of a nature throughout different individuals seems at times to amount to no more than a moderate realist's concern for maintaining the *fundamentum in re* of the concept. But against this is the damaging analysis in Père Maréchal's magisterial *Point de Départ de la Métaphysique* (Cahier I), which would make it appear that the old tag of "excessive realism" is here not altogether beside the point. Further discussion of this problem may be expected. Similarly, Scotist teaching on the *forma corporeitatis* as presented by Dr. Sharp seems easily reconcilable with the Thomist theory of matter and form; the actuality of the form appears to be held by the one school precisely for the reasons which induce the other to posit a virtual presence. But other expositions give one pause in trying to see a substantial agreement beneath the divergent formulae. There is at present room for difference of opinion on these features of Scotus's system. The same may be said of the famous doctrine of individuation by *haecceitas*, and of the perennially interesting formal distinction. It is conceivable that on each of these heads, and in many others, the texts and annotations for which we look to P. Balitch and his collaborators will be decisive. Perhaps then the figure of Scotus will emerge in its true philosophic stature—a consummation devoutly to be wished.

E. J. STORMON, S.J.

Catholicism and the English-Speaking Peoples

In his recently published and very useful work on *The Vatican and War in Europe*, Dr. Denis Gwynn calls attention to the process of decentralization that is going on in the Church. "One aspect of the recent pontificates which has escaped general notice," he says, "is the rapid decline of the importance of Europe in relation to the Government of the Church. In the later chapters of this brief survey I have dealt at some length with the deliberate development by Benedict XV of a more self-contained government of the Church in other Continents. It is impossible, I believe, to regard this development as being unrelated to the decline of Europe in the last war. The rapid growth of population in North and South America during the past century has been accompanied by a very remarkable expansion of the Catholic Church beyond the Atlantic. The number of bishops has increased in proportion to the growth of Catholic population, and the government of the Church in both Americas has at the same time become more independent and self-contained. The Holy See remains, as it always must remain, the supreme and sovereign head of the Church in all the world. But the Holy See itself has inevitably become less identified with Europe, and particularly with Italy."

Although this affects other races, notably those in South America, the fact that the English-speaking peoples hold possessions and exercise great influence in every quarter of the globe points to them as being affected by this process to a special degree. Thus Dr. Gwynn makes particular mention of the Antipodes. "In Australia also," he affirms, to continue the quotation just given, "there has been a similar increase in the number of bishops and a constant development of native seminaries, which have gradually been able to provide most of the priests and bishops without drawing upon those of European origin."

Whatever may be the issue of the present war, it must be evident that it will still further hasten that "decline of Europe" to which he refers. This historic Continent, it would appear, is committing suicide. The wave of destruction which is passing over it must incapacitate it for a long period from taking the leading part in world affairs which it has been accustomed to play. And this points to the exercise of increased influence by those in other parts of the globe who

have not been to the same extent exhausted. The strategic position which the English-speaking peoples have obtained in different parts of the world should give them, under the conditions described, a role of supreme importance in the ordering of the future. The way in which the present conflict has drawn together in defence of their common traditions the various members of this widely scattered family must considerably enhance the advantages which they already enjoy. It looks as though Divine Providence, foreseeing the events which are draining Europe of its vitality, had established outposts which might serve to pass on the heritage of Christendom to non-European nations. One remembers how the Dispersion of the Jews preceded the spread of Christianity and how the communities of ex-patriated Israelites provided stepping stones by which the Gospel might be carried from Jerusalem to Rome. Without such links with the West, it would have been difficult in the extreme for an oriental religion such as was Christianity to make friendly contact with the Occident. The parallel, I venture to think, is suggestive as to the purpose which underlay the decentralization of our race. How wise and far-seeing was the policy of the Vatican as described by Dr. Gwynn will be evident. Both Benedict XV and Pius XI seem clearly to have anticipated and provided against the situation which has now arisen.

The conclusion thus suggested is strongly reinforced when attention is given to another process observable in the life of the Church which has accompanied the one just described. I refer to the shifting of emphasis from those legalistic values and external aspects of the Church, more particularly identified with Latin genius, to features of a more mystical and ethical kind. That such a shifting of emphasis is taking place is generally agreed upon. Controversial exigencies in the past have obliged Catholic apologists to give a disproportionate attention to those hierarchical and juridic features of Catholicism which were the objects of attack. Catholic writers of the sixteenth century, says Father Gruden in his book on *The Mystical Christ*, "aimed chiefly at refuting the Protestant errors about the divine institution of the hierarchy, papal primacy, the marks and properties of the Church. This was also the character of the works written against Gallicanism, a clerical movement which arose in France in the latter part of the seventeenth century, having for its object the curtailment of papal authority. This one-sided method of treatment of the nature of the Church might have caused the impression which unfortunately persists till the present time, that in the minds of Catholics, the external,

visible, hierarchical structure constitutes the essence of the Church of Christ." Outward signs of the change indicated are not lacking. The predominance in contemporary Catholic thought of St. Paul's conception of the Church as the Mystical Body of Christ, the growth of the Liturgical Movement, and the development of Catholic Action are symptoms not to be mistaken.

It must be evident how applicable to the situation is the doctrine of the Mystical Body. It is suggestive that this doctrine was first conceived and proclaimed by the Apostle chiefly responsible for the apostolate to the Gentiles. St. Paul's experience in establishing new centres of Christian life far from Jerusalem could not but impress on him the need of a unifying bond more effective than the merely legal and institutional one. The converts, being of many races and geographically scattered, unless centrifugal tendencies were restrained by spiritual loyalty, would soon disintegrate. They must be taught that the outward organisation which made them one was but the outward sign of an inner unity, infinitely sacred and intimate. The doctrine was one particularly suited for a far-reaching apostolate. Similar reasons make it specially relevant to an age which is witnessing the process of decentralisation to which reference has been made. The greater autonomy which it is the object of this policy to grant must certainly prove dangerous unless it is accompanied by an increasing realization of our incorporation in the Mystical Body.

But the decentralization which is going on not only increases the responsibilities of local churches. There is another phase of it than that mentioned, one which is adding to the responsibilities of the laity. If the powers of the local hierarchy should be augmented, it is none the less true that, by participating in the apostolate of the hierarchy, the laity are destined to play a larger part in the life of the Church. The work to which Catholic Action commits them of carrying the spirit of Christianity into the secularised sphere of daily life is of a kind which can be conducted only by those who are employed in that sphere, and this implies the granting to the laity of powers of initiative commensurate with their responsibilities. It is not surprising therefore to find that the doctrine of the Mystical Body should be regarded as being the soul and inspiration of this movement. For reasons similar to those which make it essential where geographical expansion is contemplated, it is also essential where the expansion is of a social character, and the devolution of responsibility moves outward from the priesthood to the rank and file of the faithful. Catholic Action exemplifies the same

principle at work as that which underlies the missionary movement and needs to be safeguarded in the same way, i.e., by a deepening sense of solidarity uniting the whole Church. The close relationship which exists between the prominence given at the present time to the doctrine of the Mystical Body and the contemporary situation created by the decentralization indicated is now apparent. Acceptance of the doctrine is nothing less than the *sine qua non* of the successful carrying out of the process described.

The connection of this with the role hypothetically assigned to the English-speaking peoples can be made clear by a simple illustration. In the building of a house successive types of workmen are employed according to the stage of operations reached. Those who dig out the foundations are not the same as those who erect the walls. The work of the masons, again, must be supplemented by men skilled in carpentry, and, when the carpenters have completed their part, the painters must take up the work. This will help us to understand how it is that, as we pass from one phase in the history of the Church, different races possessing varying gifts may become prominent. As we have seen, the period following the Reformation was one which called for a strong centralized government. The circumstances were such that of necessity the onus of maintaining the Church's position fell to those who possessed a genius for building up a compact and securely based visible structure. For this work the traditions derived from imperial Rome and the peculiar endowments of the people which inherited those traditions were precisely what were needed. It is not strange therefore that the burden of ecclesiastical authority should have rested mainly with Italians.

But we have now reached another stage of development, and, though, of course, as Dr. Gwynn observes, the Holy See remains, as it always must remain, the supreme and sovereign head of the Church in the whole world, and though, as we may surmise, Italian influence may continue to predominate in Rome, the centre of gravity is shifting, and this shifting calls for racial qualities other than those which, in the past, have served us so well.

When we come to examine the problem, we shall discover that there is an almost startling coincidence between the requirements of the situation and the characteristics generally assigned to the English-speaking peoples. It will not be denied that both by natural instinct and by experience, we are a self-reliant race. The communities which

we have set up in different parts of the world have tended always, without breaking entirely the ties which unite them with the mother country, to set up housekeeping on their own account. Our special genius favours a development of this kind. The sort of regime exemplified in the British Empire is one in which we feel at home. The fact that, in the religious sphere, this love of and capacity for self-government was abused and led to schism is not to be taken as a sign that no opportunity may be afforded in the future for its legitimate functioning. As the creation of a decentralised imperialism has been our distinctive contribution to statecraft, so may it be that we are called upon, as our special role in the development of Catholicism, to exemplify the same principle in the religious realm.

But, as we have already noted, the danger of schism can be averted only by a realization of the mystical element as the foundation of Catholic unity. The condition is a severe one, but I venture to suggest that in this respect also we are not unprepared. It was said by the historian, Napier, that while we are not a military people, we are war-like. A similar distinction might be made in the sphere with which we are here concerned. It would be true to say that, though we are not ecclesiastically minded, we are by nature religious. To distinguish between these two is not to imply that they can persist for long independently of one another. Mystical Christianity and ecclesiastical Christianity are interdependent. Nevertheless, it is permissible to assert that the emphasis may shift from one to the other and that when it falls on spirituality rather than on the external aspects of our religion, special importance will attach to those whose native genius and experience fit them to take the lead in a movement giving a larger measure of autonomy within the Catholic system. The very tendencies which led to the Reformation, now that the corrective supplied by a Counter-Reformation which emphasised the legal and institutional character of the Church has done its work, may find useful employment and operate without the danger of schism. God is never content merely to suppress natural gifts, even when these have worked disastrously; His salvation includes the restoration of endowments for the abuse of which we have repented. A genuine contrition for schismatic action might well have as consequence the conferring of privileges involving the exercise of the self-reliant spirit which is the outstanding characteristic of our race and which qualifies us therefore to assume leadership in the peculiar circumstances of the present age.

But in the enumeration of those racial peculiarities which fit us

for these privileges, we must not overlook the fact that, weak as may be our capacity for appreciating the necessity of an ecclesiastical system and sadly as that lack misled us, we are not wanting in a due insistence on the ethical implications of religion. In so far as the Reformation was due to a genuine impulse, it may be said to have originated in moral indignation provoked by the corruption of a Church which had suffered from Renaissance influences. The Anglo-Saxon may be too fond of preaching to others moral ideals he has himself failed to realise, he may adopt at times an unlovely puritanism and display a pharisaic self-righteousness, but these are the defects of his qualities. Even when his hold on dogma weakened and he substituted for the robust faith of his fathers a form of Christianity which obscured the major doctrines, he still endeavoured to cover his nakedness with the remnants of moral respectability. A kindly creature on the whole, he is more shocked by the inhuman methods of his present enemies than by any ideological perversities. This moralism is relevant to the task which, according to the thesis of this article, awaits him. The Church stands on the threshold of a great crusade to Christianize our civilization. Catholic Action is not concerned primarily with theology but with the practice of Christianity. It is out to restore that intimate relation between worship and work, creed and conduct which existed in the Middle Ages, when not only education and literature, but also commerce and industry owed allegiance to the Church and allowed themselves to be guided by her counsels. In such an enterprise the conscientiousness of this People, its traditional love of justice and its humanitarian idealism should prove important factors.

It is these considerations which give such significance to the facts cited by Dr. Denis Gwynn. Together with the process of decentralization which he mentions, they seem to suggest that we have and may realise in the days to come a high vocation. A call has come to us which will throw light on our native genius and its providential place in the history of mankind. After centuries of uncertainty and muddled thinking and acting, it may be that we are about to find ourselves and our real business as a People in this world. But this self-realization can be ours only on one condition. We must submit to that Authority which was officially repudiated by the mother country in the sixteenth century. It was this repudiation which threw us into confusion, misdirected our energies and abused the great gifts wherewith God had endowed us as a race. To recover what we then lost, we must repudiate our repudiation.

STANLEY B. JAMES.

Moral Theology and Canon Law

PRAYER FOR ONESELF NOT EGOISM.

Dear Rev. Sir,

I will be grateful if you will state in the *Record* the rectitude or otherwise of this attitude of mine: I feel that in praying for myself I am somewhat selfish, and that it would be more perfect were I to abandon myself entirely to the Mercy and Providence of God, who knows my needs better than I do myself. Would it not be better that I should offer all my prayers for others who, I'm sure, in turn pray for me? It seems to me, moreover, that this attitude would have the approval of the Church since she indulgences the forfeiture, in favour of the souls in Purgatory, of all one's satisfactory works during life and of all the suffrages applied for one after death. I know that, in saying the above, I am sponsoring a theory which conflicts with the general practice of Catholics, but I do not see how what I have said is wrong.

ANCEPS.

REPLY.

The catechism defines Prayer as "the raising of the mind and heart to God, to adore Him, to bless His Holy Name, to praise His Goodness and Mercy, to return Him thanks for His benefits, and to ask Him for all we need for soul and body." In this definition, petition holds the last place, and, hence, even in the inadmissible hypothesis that we had nothing to ask God for, there would remain the obligation to pray, and indeed to pray in our own name in order to give God our adoration and our thanks. From the points of view of adoration and thanksgiving, therefore, each one must pray *for himself*. Each one, namely, must personally discharge the twofold obligation of adoring and giving thanks under the penalty of failing in an essential duty. The whole context of our correspondent's letter reveals that he does not question this conclusion. His particular difficulty is concerned with the question of prayer of petition alone, and, indeed, on behalf of himself.

Now, as regards this form of prayer, it will not be out of place to recall here a proposition condemned by the Church, which will throw some light on the matter. Amongst the sixty-eight propositions of Molinos condemned by Pope Innocent XI, there is also this one: "It is not becoming that a person who is resigned to the divine will should ask God for anything. To petition is to do something that is imperfect,

since it is an act of one's own will and choice, and it amounts to a desire that God's will should conform to ours rather than that our will should conform to His. The recommendation in the Gospel—"Ask and you shall receive"—was not given by Our Lord for interior souls who do not want to have a will of their own. These souls ought rather reach such a state of perfection that they cannot ask for anything." This teaching, as we have said, was condemned because it embodied the tenets of Quietism whose principal and extreme exponent was Michael de Molinos, a Spanish theologian. The key-note of the system is contained in the first of Molinos' condemned propositions, namely, "Man must annihilate his own powers, and this is the internal way. In fact, the desire to do anything actively is offensive to God, and hence one must abandon oneself entirely to Him, and thereafter remain as a lifeless body." Nobody, of course, will suspect our correspondent of entertaining even remotely sentiments savouring of such pure Quietism. He merely fears that, by praying for himself, he is egotistic and that it would be more perfect to abandon himself to the Mercy and Providence of God. At the same time, we fear that there is a germ of error lurking in his mind which is not far removed from the Semiquietism of Fenelon which, too, had its own condemnation.

To show that prayer for self does not involve any selfish egoism, it will suffice to recall—(1) that the object and purpose that is primarily and above all concerned in the salvation of a soul is the external glory of God; (2) that the desire to be saved corresponds above all to our duty to procure the external glory of God and (3) that, if this desire is to be sincere, prayer for self is indispensable.

(1) *The thing primarily concerned in the salvation of a soul is the external glory of God.* God wishes all men to be saved. The salvation of a soul is nothing more than the realization of this divine desire. And why does God wish us to be saved? His purpose in this can be no other than the purpose He had in creating the world—the manifestation of His Glory. God could not create the world, and man in particular, except to manifest His glory. Infinitely perfect and self-sufficient, He could not have creatures as His end, creatures who are infinitely inferior to Himself. His external Glory does not bring any advantage to God. The creation is beneficial only to the created. And it is here precisely that He manifests exteriorly His infinite Wisdom and Goodness in as much as, by the very fact that He brings rational beings into existence to manifest His Glory, He communicates to them the immense favour

of participating in His perfections so that they can be elevated to Himself, and attain their supreme happiness through Himself and in Himself. Therefore, in the salvation of a soul, that which above all is intended and obtained is the external glory of God.

(2) *Our desire to be saved corresponds above all to our duty to procure the external glory of God.* As we have said, God wishes all men to be saved. His external glory is supremely interested in the realization of this will. No one, therefore, can be disinterested in the salvation of his soul. On the contrary, it is the concern and duty of each one of us to procure in himself the realization of the divine plan. But, even if through our own fault we are not saved, God's plan will not be frustrated. His external glory will even then be realized in the satisfaction paid to the divine justice through punishment. But this is not the pure and simple perfect order. It is an order conditioned, we might say, by a previous disorder. It is the order of justice having its revenge, as it were, on the disorder of sin. But, whatever about this, it is our bounden duty to see to it that the pure and simple perfect order be realized. This requires that our whole life, that all our activity and aspirations, be directed to our last end, which is the possession of God in heaven, which has its beginnings here on earth by a life of charity. All this is in keeping with the solemn and beautiful words spoken by Our Lord to the Pharisee who asked Him what is the great commandment of the law—"Thou shalt love the Lord thy God with thy whole heart, and thy whole soul, and with all thy mind; this is the first and greatest commandment." Therefore, we cannot be disinterested concerning our salvation. To be so means to be wanting in our obedience to the first and greatest commandment; while to be interested in this all-important affair, in other words, efficaciously to desire to be saved, is nothing more than to discharge the duty we have to procure the external glory of God.

(3) *Our desire to be saved cannot be sincere unless we petition God for the temporal and spiritual helps necessary to our salvation.* Apart from life itself, it is difficult to specify in detail any other temporal favour that is necessary for our salvation. Therefore, absolutely speaking, one could not condemn as sinful the attitude of a Christian who would not petition God for any particular temporal favour but relies on His all-merciful Providence to supply whatever is necessary or useful in this regard. And, of course, whenever we do petition Him for temporal favours, this is always with the reserve that they are profitable to our salvation.

But, with regard to our spiritual needs, matters are quite otherwise. Amongst these needs, there is first and above all the need of grace—sanctifying grace which has to be preserved in spite of the many temptations and dangers of all sorts to which we are exposed, and then actual grace which is necessary if we are to surmount all those many and varied obstacles, and persevere in the divine friendship. Grace, then, is absolutely necessary. Now, when we consider this in the light of the great dogmatic truths that we cannot merit efficacious grace and particularly the efficacious grace of final perseverance, the necessity of prayer will be immediately apparent. For, the normal condition on which God grants grace is prayer, humble and fervent prayer. “Ask and it shall be given to you” He said Himself (Matt. VII, 7). “Seek, and you shall find. . . . For every one that asketh, receiveth.” “And He spoke also to them a parable, that we ought always to pray” (Luke, XVIII, 1). “He gives grace to the humble” (James, IV, 6; Peter, V, 5). Consequently, prayer, and prayer for oneself, is normally necessary, and indeed, in the ordinary Providence of God, prayer is necessary by necessity of means. That it is necessary by necessity of divine precept is evident from the above texts, and is a truth which we express every day at Mass when, in the introduction to the *Pater Noster*, we say: *Praeceptis salutaribus moniti et divina institutione formati audemus dicere: Pater Noster* etc. This, too, is the formal teaching of the Council of Trent (Sess. VI) when it said: “Let no one, however justified he may be, imagine that he is exempt from the observance of the commandments. And let no one give expression to those rash words, condemned by the Fathers, namely, that God’s precepts are impossible of observance. God does not command the impossible, but, in giving His commands, He warns you to do that which you can, and to petition Him for what you are not able, and He will help you that you may be able.” (These latter words are taken from St. Augustine). And, in another place (Sess. XXIV), the Council gives a practical application of the general principle it enuntiated. Referring to the obligation of chastity imposed on clerics, it concludes by saying that “God does not refuse this gift to those who properly petition for it. Neither does He permit us to be tempted beyond our strength.”

As to the confirmation of his attitude towards prayer for self, drawn by our correspondent from the Heroic Act, the reply is easy. In the Heroic Act, there is question of forfeiting in favour of the souls in Purgatory only the *satisfactory* effect of our good works, and not

the *impetratory* or *meritorious* effect which always remains *personal*. Even when we have made the Heroic Act, we can still pray for ourselves, and thereby we cannot but merit, nay even our merit is all the greater because of the intense charity which moves us. Therefore, the fact that the Church approves the Heroic Act cannot be taken as a proof or indication that, in our spiritual needs, it is more perfect to abandon ourselves to the Mercy and Providence of God than to petition Him humbly and perseveringly for His help.

The conclusion, then, remains that we are bound to pray, and to pray for ourselves. Such prayer does not involve selfishness or egoism. It is the normal condition on which God will give us the graces necessary for our salvation which, above all other things, shows forth the external glory of God concerning which we cannot be disinterested. Our correspondent, then, is slightly on the wrong path, departing from the path of true piety, and, without knowing it, tending in the direction of Semiquietism.

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DISPENSATION FROM VOWS, REQUESTED, GRANTED,
BUT THEN REFUSED. WILL THIS INDULT BE VALID
IN CASE OF LATER REQUEST BY THE SAME
PERSON?

Dear Rev. Sir,

A Religious Superior, some years ago, requested the Apostolic Delegate to obtain a dispensation from vows for a Sister who had decided to abandon the religious life. By the time the Rescript had arrived from Rome, the Sister had changed her mind, and pleaded that the dispensation might not be applied to her as there was nothing she then desired so much as to remain in the community. The Superiors acceded to her wishes, and she remained on in the order. I am wondering if they were at liberty to do this, and if the Sister could validly refuse the dispensation which she herself freely requested. Kindly give your opinion on the matter. And, if you maintain that the procedure was valid, be good enough to solve this difficulty which has now arisen. The Sister has again changed her mind, and wants to leave, and I have been asked if the dispensation previously given can now be applied to her. What do you say?

RELIGIOSUS.

REPLY.

We dealt with the first part of this question in a previous issue. And we said that though the validity of an indult does not depend on its acceptance, still, if it be an indult which grants a personal favour, it will not take effect till it is accepted by the interested party. Hence in the present case, if the Sister had accepted the Indult she would have been released from her vows, and her affiliation with the institute would have automatically ceased; if she refused acceptance, as she did, her obligations continued. In confirmation of this, we quoted a decision of the Sacred Congregation of Religious to the effect that a religious is in order in refusing to accept a dispensation from vows which he had previously requested provided the Superiors had no serious reasons to the contrary. If they had such reasons, then the whole matter must be referred to the S. Congregation. The prudence and wisdom of this reply is evident. It is in keeping with the ruling of Can. 69, which says that no one is bound to avail himself of a privilege granted exclusively in favour of himself, unless an obligation arises from some other source; it also gives a key to the removal of doubts that not infrequently arise as to when Rescripts of this kind have their effect; it manifests the desire of the Church to give wavering religious, who ask for dispensations from their vows, every chance to change their minds up to the last moment, and return to their religious fervour; and it indicates, too, the dislike the Church has to grant dispensations of this kind.

Is the old Indult still good if the Sister, after several months or even years, again changes her mind, and wants to leave? The Code does not directly deal with the question as to when a Rescript would lapse if the concession it contains has not been availed of. However, it does not leave us in doubt as to what ought to be said on the point. Can. 62 rules that "if a Rescript contains not a mere favour but a privilege or a dispensation, then the legislation in the subsequent canons," which are concerned with Privileges, "applies." Therefore, if the legislation on Privileges contains any ruling as to how these cease or lapse, such ruling will also apply to Rescripts. Now, Can. 72 § 1 says that "privileges cease if they are refused, provided such refusal is accepted by the competent authority." From these canons (62 and 72), therefore, it results that if the Sister concerned formally and definitely refused this dispensation, and this refusal was accepted by the Superiors, by that very fact the Indult completely lapsed. That the Superiors were, in the circumstances, an authority competent to accept

her refusal, we have no doubt, especially in view of the above mentioned ruling of the S. Cong. of Religious. And from all this it results that if the Sister changes her mind at a later date, and wants to leave, a new Indult will be necessary, as there will now be question of a new affair altogether to which the previous Indult, which had lapsed and ceased, cannot be applied. In this solution, we have said "if the Sister formally and definitely refused," because if she was then just wavering and undecided as to whether she would accept or refuse the dispensation, then the Indult would not lapse but would remain in abeyance, and even after some weeks or months could be put into effect. Such suspension, however, could not be protracted indefinitely, and if the Sister delayed too long in coming to a decision, say over six months, the matter should be referred to the S. Cong. of Religious which, because of the danger of abuse, might well rule that the Indult, though containing a mere personal favour, be given effect immediately in keeping with the ruling of Can. 37.



CONCUBINARIES AGGRAVATE THEIR CONDITION BY ATTEMPTING MARRIAGE. CONDITIONS ON WHICH THEY MAY BE ADMITTED TO THE SACRAMENTS.

Dear Rev. Sir,

I. If two persons, one a divorceé, have been "living together," would they aggravate their condition by contracting a civil marriage with a view to legitimizing their children in the eyes of the law?

II. A woman had been married civilly to a divorceé. After several years of this life, she left him. There were no divorce proceedings, but just the simple fact of separation. She now desires to return to the practice of her Catholic life and frequent the sacraments which hitherto have been refused to her. May she be admitted to these without any further formality?

VICARIUS.

REPLY.

Persons living in concubinage belong to the category of public sinners. When one of them had been previously married and is now a divorceé, their condition is still worse because of the additional malice of adultery. When they attempt marriage, even a civil marriage, they go still further into the mire—they publicly flout both the divine and ecclesiastical laws of marriage; they publicly manifest their intention to persevere in their irregular condition; they become bigamists in the

eyes of the Church and incur the penalties by which this crime is punished; they deprive themselves of the right to christian burial unless, before death, they give signs of repentance and make reparation for the scandal they gave, as far as this is possible to them. With this preamble, we can now directly answer the two questions proposed to us:—

I. The two persons in question undoubtedly aggravated their condition by contracting a civil marriage. This is apparent from what we have already said, and here we merely add in particular that the attitude of the Church to such marriage leaves no doubt on the question. She regards those two persons as technical bigamists, and punishes them as such. Can. 2356 says that "Bigamists, i.e., those who, though already validly married, attempt another, even only civil, marriage, are infamous in law, and, if they disregard the warning of the local Ordinary and continue in their unlawful relation, they should be punished furthermore, according to the gravity of their guilt, with excommunication or a personal interdict." This attitude of the Church, which does not inflict severe penalties except for very grave crimes, together with the various forms of malice inseparable from the attempted marriage as indicated above, leaves us no option but to say that the persons in question did considerably aggravate their already sinful condition by contracting a civil marriage. No one, therefore, under any pretext, could lawfully advise them to contract such marriage no matter what be the advantages that would result therefrom either to themselves or their children.

II. From Can. 855 § 1, it results that persons living an irregular matrimonial life, such as the subject of the present query, cannot be admitted to the sacraments and particularly to Holy Communion, until (1) there is proof of their repentance and amendment, and (2) they have made reparation for the public scandal they gave. This woman, then, must do penance and repair the scandal. The normal way of doing penance in the external forum is to go to confession in a public church; in the internal forum, it implies sincere sorrow with a firm purpose of amendment, and on these dispositions the confessor alone will be the judge. As to the reparation of scandal, this of course will be required by the confessor before he absolves. As to the form the reparation of scandal is to take, this will depend on the nature of the scandal itself, which varies with circumstances. The least that will be required in every case is the breaking off of the illicit cohabitation. Then the confession itself, if commonly known, and the Holy Com-

munion, to be made later, are all edifying things that contribute to the removal of scandal.

When these two conditions are verified—sincere repentance and scandal removed—the woman can be admitted to the Sacraments, even though no legal proceedings for divorce have been instituted. As far as the Sacrament of Penance is concerned, there is no difficulty, as the Tribunal is unconditionally available to all sinners who have a right to absolution if they are properly disposed. As to Holy Communion, she may be admitted immediately too if the separation from her husband and her amendment is sufficiently known in the community; and it is for the local pastor to make up his mind on this latter point. From our theoretical point of view, a distinction is in order. If there be question of admitting this person to Holy Communion privately, precisely in order to avoid surprise amongst the faithful who are unaware of what has really happened, there need be no difficulty. But if there be question of a public Communion which may occasion talk and perhaps scandal amongst the uninformed, then a delay would be in order till such time as this penitent, by the practice of a christian life, leaves no doubt as to her break with, and condemnation of, the past.



NON-CATHOLICS AS SPONSORS AT BAPTISM.

We have received a letter from a correspondent, dealing with a case where trouble arose from the refusal to allow a non-Catholic to be sponsor at Baptism. He concludes by saying that "a few lines on the subject of non-Catholics as sponsors at Baptism would be appreciated by many readers." As our space is now very limited, we regret that we cannot oblige this time. We have already dealt with the matter more than once, and particularly in the issues of April and July, 1936, where our correspondent will find a good deal more than a few lines on a case almost identical with that in which he is interested.

There is a point, however, in his letter which we cannot let pass without a remark, though he himself does not seem to see any difficulty in it. Apparently, the Catholic father of the children, who are being brought up outside the Church by the non-Catholic mother because of the row over the Baptism, practises his religion and frequents the Sacraments. How can a man be permitted to receive the Sacraments while failing in his essential duty towards his children? This is something which we do not understand.

JOHN J. NEVIN.

Liturgy

I.—CANDLES ON THE ALTAR.

Dear Rev. Sir,

(1) I have been informed differently by different people as to the percentage of beeswax required in candles used on the altar. Will you give some direction in this matter?

(2) Is there any decree which determines the order in which candles are to be lighted before Mass and Benediction? Is it a matter for individual choice?

SUBSCRIBER.

REPLY.

(1) The general law concerning the quality of candles used for liturgical functions is contained in a reply of the S.C.R., of December 14th, 1904. Previously the law had stipulated that only candles of pure beeswax were to be used. In view, however, of difficulties encountered in procuring candles of unadulterated beeswax, this question was asked of the S.C.R.: "Whether, considering the great difficulty of getting real beeswax or of eliminating undue mixtures with other materials, (1) all the candles must be made wholly of beeswax, or (2) whether these candles may contain a mixture with vegetable or animal fat?" The reply, given on the abovementioned date, was in the negative to the first part and in the affirmative to the second. Then, explaining its mind, the S. Congregation added: "The Bishops should make every effort to provide that the Paschal Candle, the Candle to be immersed in the Baptismal Water and the two candles to be lighted at Holy Mass should be at least in the greatest part (in maxima parte) of pure wax; the other candles to be placed upon the altars should be for the greater part or to a notable extent (in maiore vel notabili quantitate) of the same wax. In this matter Parish Priests and other Rectors of Churches and Oratories may safely abide by the regulations made by the respective Ordinaries, nor are individual priests obliged to enquire anxiously about the quality of the candles when they are going to celebrate Holy Mass."

It is due to the somewhat indeterminate character of this general law that different opinions are put forward as to the minimum percentage of beeswax required, authors interpreting variously the terms "maxima," "maiori," "notabili." Moreover, local Ordinaries

may specify a certain definite percentage by way of interpreting those terms. Accordingly, different practices are found in different localities.

The Fourth Plenary Council does not stipulate a minimum percentage, but repeats in substance the reply of the S.C.R.: *Cereus paschalis, candelae pro Missis tam privatis quam solemnibus accendendae, debent esse, saltem in maxima parte, ex cera apum; aliae candelae super altare positae ex cera apum in notabili parte* (Decree 547). Diocesan regulations may specify some definite percentage of beeswax content.

Many authors estimate "in maxima parte" as 75 per cent.; many consider "in maiori vel notabili parte" to mean at least 51 per cent. An interpretation widely accepted and officially adopted by a Provincial Council of Victoria (1907) makes the maximum percentages 65 and 25. It is of interest that the S.C.R. states explicitly that individual priests, about to celebrate Mass, are not required to make anxious inquiries (*anxie inquirere*) as to the quality of the candles. As to Parish Priests and Rectors of Churches, the direction of the S. Congregation is that they may safely abide by the Ordinary's regulations.

(2) A Reply of the S.C.R. (Feb. 1st, 1907) states the manner in which candles are to be lighted on the altar: "In lighting the candles on the altar, those on the Epistle side are lighted first, beginning with the one nearest the Cross and then the other two in turn; then those on the Gospel side are lighted, beginning likewise with the one nearest the Cross and the others in turn. In extinguishing the candles the process is reversed. Those on the Gospel side are extinguished first, beginning with the one farthest from the Cross and then the others; then those on the Epistle side are extinguished, beginning likewise with the one farthest from the Cross and then the other two in turn."

In the case of Benediction, when there is more than one row of candles, it is natural that those at a higher level be lighted first, while the order should be reversed in extinguishing them. This is but an elementary precaution against the acolyte's surplice being set on fire.



II.—VESTMENTS REQUIRED FOR HEARING CONFESSIONS.

Dear Rev. Sir,

I have heard it said that the rubrics require a priest to wear a surplice in the confessional. I am under the impression that this practice is not in vogue in any part of Australia. Will you kindly explain the position?

REPLY.

The Roman Ritual (Tit. I De Admin. Sac. in gen.) enuntiates the guiding principle regarding the vesture of a priest who is administering the Sacraments: "In omni Sacramentorum administratione superpelliceo sit indutus, et desuper stola ejus coloris quem Sacramenti ritus exposcit." However, there is promptly appended a modification of this general law in the case of administering the Sacrament of Penance: "nisi in Sacramento Poenitentiae administrando occasio vel consuetudo vel locus interdum aliter suadeat."

It is clear that, at least in the confessional (in which case the exceptions of "locus" and "occasio" would not ordinarily apply), a priest hearing Confessions should wear surplice and purple stole, unless custom directs that he wear only a stole over his soutane. In this country custom has established this latter practice and so, the requirements of law are that a priest hearing Confessions, even in the Confessional, should wear not a surplice but only a purple stole over his soutane (IV Plen. Coun., 313 and 399).

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III.—WHERE SHOULD PARTIES STAND DURING MARRIAGE CEREMONY—PRIEST ATTENDING FUNERAL.

Dear Rev. Sir,

(1) Where should the parties to the ceremony stand during a marriage? The altar steps or sanctuary or altar rails?

(2) Where should the married couple kneel during Nuptial Mass? Inside or outside the sanctuary? In pamphlet 737 of the A.C.T.S. we read (p. 13), "having received the Sacrament of Matrimony the husband and wife now kneel before the altar, *usually within the sanctuary.*"

(3) When is it permissible for one priest to take the funeral service in the church while another performs the ceremony at the grave? Is it not entirely the mind of the Church that the pastors (term includes assistants here) of deceased persons perform the funeral rites, except there be some serious reason for it? Does mere inconvenience, not of a serious nature, excuse from this duty?

CLERICUS.

REPLY.

(1-2) The Roman Ritual refers to the parties to a marriage as being "ante altare genuflexos." Similarly the Missal directs the celebrant, when about to impart the Nuptial Blessing, to turn towards "Sponsum et Sponsam ante altare genuflexos." From these expressions

it is not clear whether the parties are considered to be kneeling at the altar-rails, at the foot of the altar or on the predella. Moreover, authorities could be found to support any of these three interpretations.

The reason for insisting that the parties remain at the altar-rails during the marriage ceremony, likewise that they should kneel outside the sanctuary during the Nuptial Mass, is the general rubrical rule that layfolk should not be present on the sanctuary during divine service, no matter how exalted their rank. This principle is enuntiated in the *Ceremoniale Episcoporum* and is maintained in certain responses of the S.C.R. "*Utrum licet saecularibus . . . ascendere Chorum et Presbyterium ad audiendas Missas et conciones necnon ad interessendum Divinis Officiis et Benedictionibus SS. Sacramenti?* Resp.: "*Non licere*" (28 April, 1663). Strictly speaking, therefore, the law would require the parties to remain outside the sanctuary both during the marriage ceremony and during the Nuptial Mass, even during the imparting of the Nuptial Blessing.

In this matter, however, there seems good reason for leaving local customs undisturbed. This view finds support in the somewhat illogical attitude of certain authorities who insist that the parties should not kneel in the sanctuary during Nuptial Mass but permit them or even direct them to kneel at the altar steps for the marriage ceremony or to receive the Nuptial Blessing.

The impression is widespread that their being present in the sanctuary is a special favour conceded to parties who are contracting Christian Marriage, especially to such as receive the Nuptial Blessing during Nuptial Mass. In view of this common understanding on the part of the faithful, and in view of the added solemnity with which the ceremony is thereby invested, it seems unreasonable to condemn the practice as contrary to an established principle of rubrics, especially as, by the nature of the case, the violation of this principle will happen rarely enough and in well-defined circumstances. Furthermore, it seems that the rule in question must, of necessity, admit of exceptions. For, if it is rigidly enforced, layfolk may not even enter the sanctuary to serve Mass. Finally, the conditions required for establishing a contrary, local custom seem to have been fulfilled in the present instance.

In view of these reasons it seems permissible for the parties to be inside the sanctuary both during the marriage ceremony and at the Nuptial Mass, according to local custom. In the case of Nuptial Mass, in particular, it seems very appropriate and even desirable that they should occupy the position of honour, and, at least, it would be inadvis-

able to endeavour to remove an existing custom, provided always, of course, that provincial or diocesan regulations do not enforce the contrary practice.

(3) For the sake of clarity it should be recalled in the first place that Christian Burial as understood by the Code of Canon Law involves three distinct functions—(1) transfer of the corpse to the church, (2) obsequies performed in the church, (3) transfer of the body from the church to the cemetery, and interment of the corpse in consecrated ground.

As to the first function, the Code designates the parish priest of the deceased as the one who has both right and obligation to officiate, either personally or through a representative. Nothing but a reason of grave necessity excuses him from fulfilling this obligation (Cn. 1230, 1). In estimating the sufficiency of a cause, local customs, distances involved and regulations of the Local Ordinary, should be considered. In regard to the second part of the function it is ordinarily the parish priest who has the right and obligation to officiate—though in certain particular instances, it may become the responsibility of some other priest. This obligation is likewise of a grave character. In the case of the third phase of the function—accompanying the corpse to the cemetery and officiating at the graveside—the Code imposes a similar grave obligation not on the parish priest of the deceased as such, but upon the priest who has performed the obsequies in the church. “*Qui exsequias in ecclesia peregerit, non solum jus sed etiam officium habet, excepto gravi necessitatis casu comitandi per se vel per alium sacerdotem cadaver ad locum sepulturae*” (Cn. 1231, 2).

In reply to the query it may be stated, therefore, that no particular reason is required in order that one priest officiate at the funeral obsequies in the church while another accompanies the funeral and performs the rites at the graveside. The law imposes an obligation on the priest who officiates at the church to carry out the remaining portion of the ceremony *either* personally *or* through a representative; it expresses no preference for his fulfilling the obligation personally.

Another consideration is relevant at this point, especially in the case of cities and large towns. In Cn. 1208 it is desired that each parish should have its own cemetery, unless the Local Ordinary assigns one cemetery as common to several parishes. The ecclesiastical legislation concerning burial envisages such a condition of things rather than the practice common in cities and large towns of having one or more general cemeteries. In these cases there is ordinarily a chaplain

appointed to the cemetery to perform the obsequies at the graveside or perhaps the local parochial clergy have to assume the responsibility. In virtue of this arrangement of the Local Ordinary, the priest who performs the obsequies in the church is, in effect, relieved of his responsibility of officiating at the graveside. Naturally, he is also considered to be freed from the obligation of accompanying the funeral to the cemetery.

This procedure is authorised by local custom and by the provisions of the Local Ordinary. It seems though that the Code also envisages the case in which the priest officiating in the church does not accompany the funeral to the cemetery. For, while laying down as a general rule that the priest who accompanies a funeral with liturgical ceremonial may freely pass through the territory of another parish or diocese, it nevertheless restricts this faculty, "*si cadaver tumulandum sit in coemeterio ad quod commodè asportari nequeat.*" It is for the Local Ordinary to determine what distance constitutes such an *incommodum* "*Ordinarii est pro suo territorio, inspectis peculiaribus circumstantiis, distantiam aliaque adiuncta designare, quae translationem cadaveris ad ecclesiam funeris aut locum sepulturae incommodam reddant*" (Cn. 1218, 2). It would seem to be the mind of the legislator that in such a case the rites at the graveside are performed by a cemetery chaplain or by the local parochial clergy rather than by the priest who officiated in the church.

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IV.—THE NEW ALTAR MANUAL.

Dear Rev. Sir,

Could you tell me if the text of the prayers after Mass to be found in the "Altar Manual and Benedictionale," recently published by Dwyer, is the official text to be used in Australia and New Zealand, and if so, what is the obligation to adopt it? I put the question because others have raised it, their ground for doubting being the discrepancy between the titles of the mysteries of the Rosary, as found in the Altar Manual and in the Appendix to the Decrees of the Sydney Council.

ENQUIRER.

REPLY.

The Fathers of the Fourth Plenary Council decreed that an edition of prayers recited in the vernacular should be prepared and that the formulae contained therein should be of obligation for all, notwithstanding established customs to the contrary. A similar provision was made concerning the *Benedictionale*.

Dec. 551 (a) Ut uniformitas in precibus quae lingua vulgari recitantur habeatur, Patres statuunt ut edatur liber Precum continens earundem precum formulas accuratas quibus solis licebit uti, ceteris omnibus quacumque consuetudine inductae sint omissis (cf. Append. XVI).

(b) Idem statuunt de libro Benedictionale adhibendo a sacerdotibus in functionibus liturgicis.

The Altar Manual and Benedictionale recently published by Dwyer is prefaced by a reprint of Decree 551, the implication being that it is published in virtue of the terms of that Decree. It bears the episcopal imprimatur. It represents, therefore, the fulfilment of the resolution recorded in Decree 551. Its acceptance, then, is a matter of obligation in accordance with the terms of the Decree in question.

The Decree makes specific reference to Appendix XVI, in which are set out formulae of some of the prayers contained in the Altar Manual. These formulae, then, receive some authorisation from the Council. In fact it is not clear why there should be any discrepancy between them and those of the Altar Manual, such as in the instance noted by Enquirer. However, whatever may be the reason, in a conflict between the Appendix and the Manual, the latter must be preferred. The more direct approbation of the Decree is for the Manual. It seems fair to conclude that it is the collection primarily authorised by the Council, the Appendix serving rather as an incomplete and temporary realisation of the proposal recorded in the Decree.



V.—ALTAR CLOTHS—LIGHTED CANDLES AT SIDE ALTAR.

Dear Rev. Sir,

(1) It is repeatedly stated in liturgical works that altar cloths should cover the whole table of the altar. When, however, the altar has a plain, flat surface with no gradines and, consequently, it is necessary for the candlesticks to stand on the mensa, should the cloths still extend right to the back of the altar? The objections are that the candlesticks are likely to mark the altar cloths very quickly, and also it may be very difficult to obtain linen of sufficient width to make such a cloth without a seam.

(2) In the case of a festival connected with some shrine or side-altar of a church, when candles are lighted at that shrine before a statue or relic, should these candles be extinguished when (a) Mass is being

celebrated at the High Altar, (b) when there is Benediction or (c) Exposition of the Blessed Sacrament at the High Altar?

SACERDOS.

REPLY.

"Hoc altare operiatur tribus mappis . . ." (Rub. Gen. Miss. XX). It is true that authors commenting upon this rubric and upon similar passages in other liturgical books require that the entire mensa of the altar be covered. It must be admitted that they more commonly envisage an altar with gradines, upon which the candlesticks are placed. Nevertheless the practical purpose of the cloth, its symbolism and its part in the general plan of ornamentation commend this requirement.

A practical solution may be to leave holes in the cloth so that it will fit around the candlesticks or, preferably, to spread a strip or small pieces of linen beneath the candlesticks—just as it is recommended that a cloth be spread over the altar cloth during Benediction, when candlesticks are to be placed on the mensa. It may be objected that the rubrics of the Missal require that nothing be placed on the altar except what is required for the celebration of Mass or for the ornamentation of the altar. However, it is both reasonable and rubrical that altar cloths be kept clean and neat. With a view to ensuring this objective the pieces of linen would be considered merely as necessary adjuncts of the candlesticks.

If linen is not available in sufficient width to make a seamless cloth, it seems preferable to use a cloth bearing seam but covering the entire mensa rather than to leave portion of the table uncovered.

(2) There is no positive regulation requiring the candles to be extinguished in the cases enumerated. Nor is there any compelling reason for doing so in the light of general rubrical principles. Some, no doubt, would consider it more becoming that they be extinguished, so that the more important role of the Mass, Benediction and Exposition of the Blessed Sacrament in Christian worship should be emphasised. In some instances it may be a desirable practice with a view to achieving this purpose. In view, however, of the local conditions more generally prevailing, it seems unlikely that it would derogate from the supreme honour due to Our Lord in the Blessed Sacrament if the candles remain burning. For the faithful are accustomed to appreciate the pre-eminent importance of the Mass and of the cult of the Blessed Sacrament and to direct their attention to the functions performed at the High Altar.

JAMES CARROLL.

Book Reviews

LITURGIA E PERSONALITA: Dietrich von Hildebrand; Traduzione dal tedesco di Giulio Delugan. "Pensiero Cattolico Moderno," n. 8; Morcelliana, Brescia, 1935 xix + 235 pp. L.10.

Von Hildebrand's *Defence of Purity* is well known to English readers, and this review would do no more than make known another little masterpiece that has not yet been translated.

Taking the term liturgy to include the Holy Mass, the Office, and the administration of the Sacraments and the sacramentals, the author examines the educative influence of the liturgy in our lives, the way it directs all our thoughts and actions to the praise and glory of God, and how in so doing it builds up in us the elements that go to form the great character, the "personalità," the Saint: this is the third part of the book.

The second section is an analysis of the perfect man, and would form an excellent sequel to our text books on psychology; for it shows how by the Grace of God even the naturally ungifted can achieve the clearness of vision and strength of will characteristic of the perfect man. This section (only 15 pages, and small pages at that) is magnificent; moderate, clear, precise, and inspiring, it should make an excellent article for a journal like the *A.C.R.*

We hope that a complete translation will soon appear; for this is a most valuable book, not least by reason of its balance and moderation, qualities not always present in popular books on Liturgy and the Doctrine of the Mystical Body. The set-up matches the matter in excellence, so that this little volume is altogether exceptional.

J. W. DOYLE, S.J.

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DUST, REMEMBER THOU ART SPLENDOR. By the Reverend Raoul Plus, S.J. Pp. 91, \$ 1.00. Frederick Pustet Co., New York and Cincinnati.

The appearance of this little volume is very opportune coming at a time when so many outside the Church, and, indeed, some inside it, are having their faith in men so badly shaken. The cruelty and injustice and slaughter of our times and the irreligion and sheer paganism

within the nominally Christian nations certainly do rob man of his dignity, and reduce him, "made to the image and likeness of God," to a level below the beasts. It is a sad picture. But, as Father Plus reminds us, that is Man, without the "Splendor," and not as God intends him to be—a sharer in the Divine Nature, ennobled with the dignity of being a chosen child of God, a tabernacle of the Trinity. Naturally, the book is redolent of what Chesterton has so aptly called the "Optimism of the Church."

Priests and teachers will find in it an abundance of suggestive matter for sermons and instructions on the inspiring subject of our supernatural life—a subject in which Father Plus is a proved master in the art of dealing with simply and bringing out all its attractiveness. As he points out, the time has come for a realisation of our splendours. "While the ornate setting of world prosperity stood there was danger of its screening from us the invisible realities we hold within. But now the ornate setting is crumbling, is falling," and we need a bedrock for our happiness and peace that nothing can shatter. We have this in our inalienable spiritual possessions.

The book, therefore, will be of great use to our Catholic people for their own security, and indirectly to put them au courant with a simple explanation of a subject of great enlightenment and encouragement to non-Catholics. Indeed, the five chapters were first given by Father Plus as radio talks in Paris in Feb., 1940. The various chapters might also prove of great value to our Study Groups as a kind of "recreative" course to their curricula.

It goes without saying that, with Father Plus' other works—"God in Us," "In Christ Jesus," "Radiating Christ," etc.—it should have a place in the Students' Libraries of our Colleges.

The work consists of five chapters—Our Baptismal Splendour, Our Original Divinisation and its History, The Call to Bravery, The Call to Intimacy, and The Call to Joy. They make a worthwhile contribution to the ascetical literature of our time. The work is a credit to the translators, and the format leaves nothing to be desired.

As an American reviewer has said, "For all 'Dust, Remember Thou Art Splendor' is a challenge to live buoyant and courageous Christian lives, despite the menace of uncertain and darkening days ahead."

J. B. CASEY, S.J.

RELIGION AND SCIENCE (Cambridge Summer School of Catholic Studies, 1939): Burns, Oates; London, 1940; 229 pp.; 12/6. Our copy from Messrs. Pellegrini.

In this volume a number of Catholic scientists write on their own special studies—Physics, Psychotherapy, . . . —thus demonstrating once again that the Church has no quarrel with science. But the course—as published—lacks unity: only the first paper (by Fr. Sherlock) tackles the problem of a synthesis, and tries to show how science and religion are parts of an all-embracing hierarchy of knowledge; yet this would seem to be the object of a course of lectures on “Science and Religion.” And it is something very well worth doing now that scientists themselves realize so keenly their need of other disciplines.

The omission is unfortunate; but readers will find much of practical value in the various papers: especially *Primitive Religion* (Rev. M. Hannan, S.J.); *Abnormal Psychology* (Rev. J. Leycester King, S.J.: treats sex education at end of paper); *Morality and National Health* (Dr. Mary Cardwell; modern scientists’ views on divorce, contraception, eugenics and the rest as they affect the health of the people—a notable paper); and *The Bible* (V. Rev. Can. Arendzen discusses with characteristic clarity the bearing of scientific discovery on the Biblical story of the Jewish people; offering inter alia an interesting interpretation of Jos. x 14, the Galileo text).

There is a wealth of good things in this volume; but the omission of an adequate treatment of the relations of science and religion is serious and disappointing.

J. W. DOYLE, S.J.

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MOTHER SETON’S FAVORITE DEVOTIONS. By a Sister of Charity. Pp. 48. P. J. Kenedy and Sons, New York.

This little book was evidently written to increase the devotion of those to whom Mother Seton’s name is already dear, and it should serve that purpose admirably. Nearly half the book is occupied by an account of her life, showing (however) how it was influenced by the Blessed Sacrament. Then come chapters on our Lady, the Saints and Angels, and, finally, her favourite prayers.

The book is attractively printed and bound.

E. GRYST, S.J.

